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University of Mysore

ANNUAL REPORT

OF THE

mysore archæological
department

FOR THE YEAR 1928

WITH THE GOVERNMENT REVIEW THEREON



10/10

BANGALORE:

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Government of his highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. D. 11384-96—Uni. 360-28-2, dated 2nd May 1929.

Report on the working of the Archaeological Department for the year 1927-28.

Reviews the—

READ—

Report on the working of the Archaeological Department for the year 1927-28, received from the Registrar, Mysore University, with his letter No. 15098-9, dated the 23rd January 1929.

ORDER No. D. 11384-96—UNI. 360-28-2, DATED 2ND MAY 1929.

1. Recorded.

2. The Director and his staff toured in parts of the Districts of Mysore, Hassan, Kolar, Shimoga and Chitaldrug, partly for excavation, partly for exploration of ancient monuments and partly for the search and collection of epigraphs and other old records and manuscripts. A detailed survey of monuments was made during the year in parts of Davangere, Sagar, Shikarpur and Chikmagalur Taluks. The most noteworthy monuments discovered are two temples situated in the heart of a forest near Nadkalsi in the Sagar Taluk. These temples which are reported to be in a very good state of preservation are said to be very fine examples of the Hoysala style of architecture, a type rarely found in the Malnad parts. The minor repairs which are reported to be necessary should be executed very early. While reviewing the last year's report, Government drew the attention of the Deputy Commissioner of Tumkur to the necessity for the proper maintenance of the temples at Kaidala by an effective administration of the temple lands; but no report has yet been received in the matter as yet. This should be attended to.

3. The total number of records collected during the year was 113 and included 11 copper plate grants and 3 sannads, the rest being stone inscriptions. In the closing months of the year under report, i.e., between the 9th May and 9th June 1928, preliminary work of excavation on the ancient site of Chandravalli near the town of Chitaldrug was begun and carried on under the supervision of Professor M. H. Krishna Iyengar, M.A., D.Litt., (London) at a cost of Rs. 1,000, from the funds of the Archaeological Department. It is gratifying to note that this step resulted in some interesting finds, among other things, of coins belonging to the Satavahana and later dynasties. It is hoped that further excavations on the site will result in even more interesting discoveries throwing light on the history of this ancient period. The detailed report promised on these finds will be awaited with interest.

New facts stated to have been gleaned during the year are:—

1. Confirmation of the rule of the Satavahanas and the Chatus over Mysore, both by archaeological finds unearthed by excavating on the Chandravalli Site and by the application of the linguistic test noticed in the report.

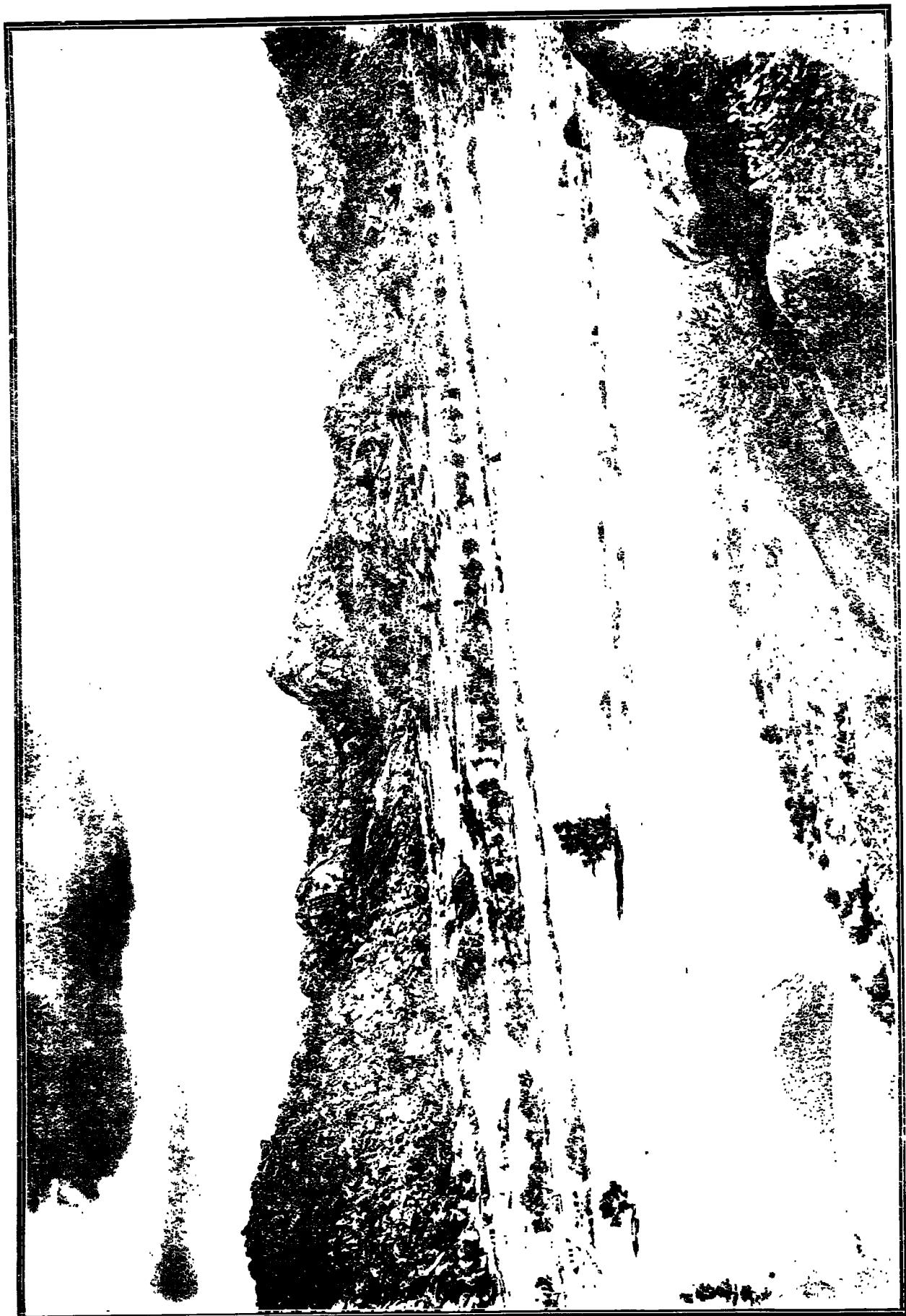
2. The outbreak of a war between the Keladi and Kalasa chiefs, and the spoliation of the Sringeri Mutt by the latter.

R. RANGA RAO,
Offg. Chief Secretary to Government.

To—The Registrar, Mysore University.
The Revenue Commissioner in Mysore.
The Muzrai Commissioner in Mysore.
The Chief Engineer in Mysore.
The Consulting Architect to Government.
The Deputy Commissioners of Districts.

Exd.—P.S.V.N.

PLATE I.



VIEW OF CHANDRAVALLI VALLEY FROM CHOLAMUDI, CHITALDRUG.

ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1928.

—;o:—

TOURS, EXCAVATION, AND EXPLORATION.

1. The Director and the staff made tours in parts of the districts of Mysore, Hassan, Kolar, Shimoga, and Chitaldrug partly for excavation, partly for exploration of ancient monuments and partly for the search and collection of epigraphs and other old records and manuscripts.

Since the acquisition of the Chandravalli site referred to in the Report for 1925, it was under contemplation to undertake the work of Excavation of the site following systematic plan. It was found possible to take up this work during the close of the year under report.

2. The ancient site of Chandravalli is situated in a triangular valley about two miles from the modern town of Chitradurga. (Chitaldroog).

Chandravalli Site. It is surrounded on the East, South and West by a range of hills of varying heights while on the North it is open, facing a hill called Chōlaragudda which is situated about a mile away.

The local people have the tradition that a great city was situated in the now uninhabited valley and that the city was destroyed by a Brahma Rakshasa who came to dwell in the place. Similar weird stories are told of some mysterious creatures guarding the wealth buried in the site.

When a new water-course was opened, south to north, through the site by the Government of Mysore about 80 years ago, several lead coins were discovered and picked up. Ever since, tourists and treasure-seekers have searched the water-course after every heavy shower of rain and collected coins, pottery and other antiquities.

In the year 1908, the Director-General of Archaeology in India asked the Mysore Government for information about the site. Mr. R. Narasimhachar, officer in charge of Archaeological Researches in Mysore at that time, sank a few pits near the water-course, collected some antiquities and published a short note about them in the Mysore Archaeological report for that year. The question of acquiring the site from private owners for the Archaeological Department was next taken up and a large portion of the site was acquired two years ago. During the current year a preliminary work on the site was begun and carried on under the supervision of Prof. M. H. Krishna Iyengar, M.A., D.Lit., (London), at a cost of Rs. 1,000 from the funds of the Archaeological Department. This season's work was conducted between the 9th of May and the 9th of June and was stopped owing to the exhaustion of funds and the out-break of the monsoon.

The actual work was done in three stages. First, a close study was made of the surface of the site and the general study of its neighbouring rocks, hills and valleys. A regular plane table survey of the whole Valley was made and a plan is in the course of preparation. Secondly a number of pits were sunk and four definite spots were selected and excavated. Some bricks and tiles, pottery, bones, coins and other articles were found in the excavated areas and were carefully collected. Those things together

with the plans, drawings, sketches, impressions of inscriptions and photographs prepared on the spot are now being studied. A detailed report will be issued later on.

The find unearthed by excavation contains some coins belonging to the period of the Śātavāhanas and some to the later kings of Duṭu and Chuṭu dynasties of the second and third centuries A.D.

PART I.—ARCHÆOLOGY.

(i) MONUMENTAL SURVEY.

3. Detailed Monumental Survey was made during the year in parts of the Taluks of Davangere, Sagar and Shikarpur and Chikmagalur and the following places were visited :—Bhānuvalli in Harihar Sub-taluk; Ānekonda, Bētūr and Nīrthaḍi in Davangere taluk ; Chittur in Sorab Taluk : Ikkēri, Keladi and Nāḍkalasi in Sagar taluk ; Kūduvalli in Chikmagalur taluk.

4. About 8 miles to the South of Harihar, the Village Bhānuvalli called Lakshmī-nārāyaṇapura in the inscription found on the spot contains a ruined temple of Lakshmi Nārāyaṇa. Of the original

temple which consists of a *garbhagriha*, a *sukhanasi* and a *navaranga* only the *garbhagriha* is standing, the rest of the building being only traceable by the foundation still discernible. The *sukhanasi* has been rebuilt recently with mud roof. The image of Lakshmi Nārāyaṇa, is, however, a very big one, its total height including pedestal and prabhavali being about 8 feet. The image is sitting with Lakshmi on his lap and holds discus and mace in the two upper hands. The lower right hand holds a conch while the lower left goes round the waist of Lakshmi. The image has got ear-rings (*makarakundala*) in its ears and the image of Garuda is carved on the pedestal.

5. Is a small village about a mile from the Davangere town. It contains a good Hoysala temple dedicated to Īśvara called Jagatēśvara in **Anekonda.** the inscription dated 1143 A.D. (Davangere, 4. E. C. XI).

The inscription stone is still standing. The temple consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a *porch* consisting of two *Ankanas*. There are two niches, one on either side of the *sukhanasi* door way which contain figures of *Shanmukha* and a goddess. There is a cell on either side of the *navaranga*, the right one being quite open whereas the left one has a doorway. Both of them are empty.

The central ceiling has the figure of Siva in dancing posture in the centre and *Ashtadikpālakas* at the eight cardinal points. One peculiarity here is that in the central flowers of other ceilings *Ashtadikpālakas* are carved.

The front *ankana* of the porch has Tāṇḍavēśvara figure surrounded by petals of flowers. An inscription (Davangere 7, E. C. XI) is carved above the figure stating that it is the work of Abhinava-hasta-Veḍegam, son of Rūvāri Bāhōja.

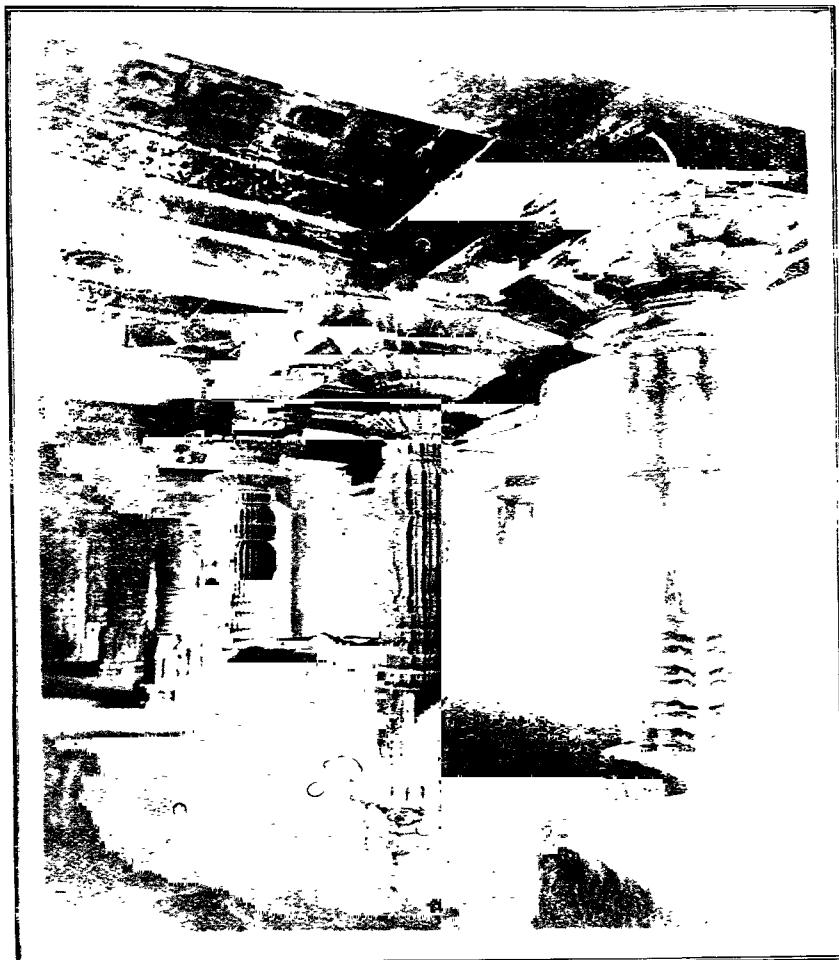
The second *ankana* has the figure of Indra seated on an elephant with figures in dancing posture surrounding it.

On a stone railing to the left of the main entrance there is an inscription “Rūvāri Bāhōjana putram Barvōja, Sarasvati, Gaṇadāsi,” between two figures.

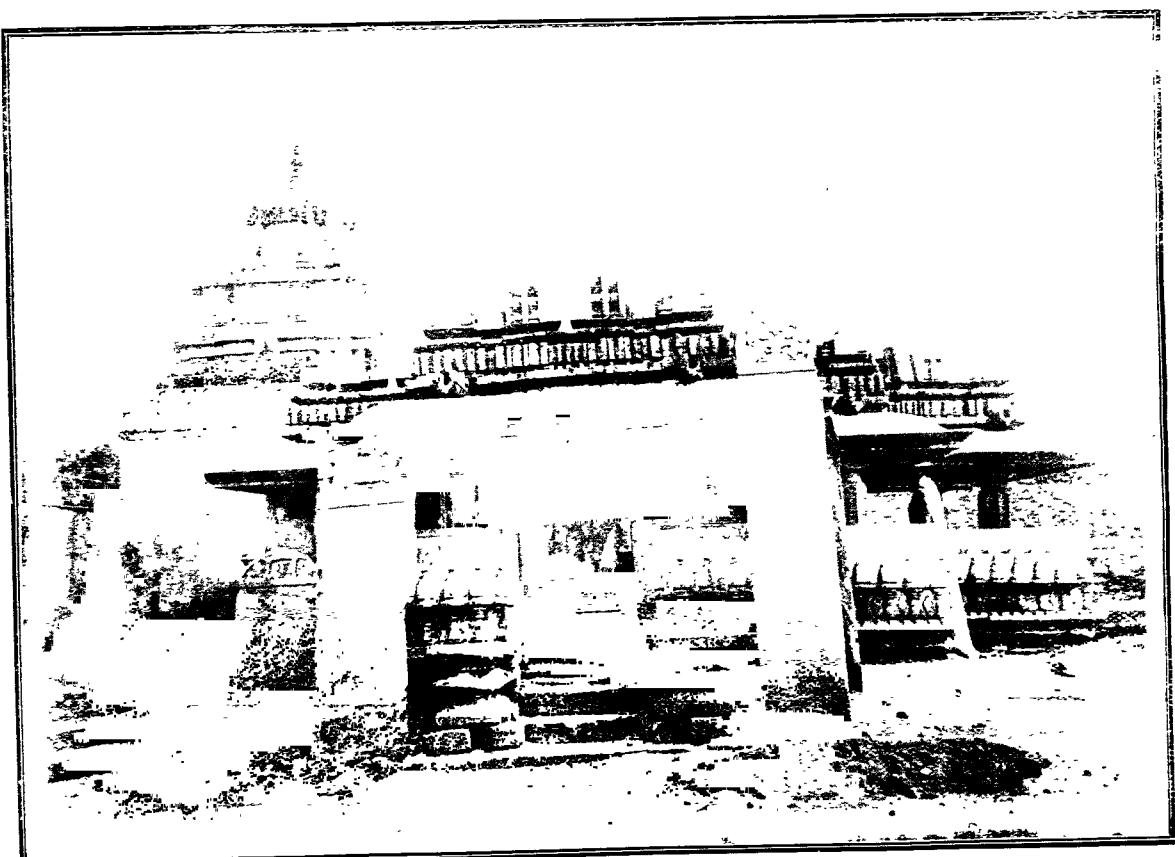
In front of the temple there is a shrine containing a Bull facing the God and behind the bull there is a small shrine containing linga.

Only the interior of the temple is intact while the outer wall has fallen away. A thick low wall in mud is recently built all round. The temple has not been kept clean. All sorts of rubbish are heaped in the *navaranga* and in the side cells. The Patel was warned not to allow such things in future.

PLATE II.



INTERIOR VIEW OF ISVARA TEMPLE AT ANEKONDA.



SOUTH VIEW OF LAKSHMIDEVI TEMPLE AT HARIHAR.



An inscription at the spot (Davangere 5, E. C. XI), dated 1116 A.D. mentions the grant of an endowment probably to this temple by Sôvaladêvi.

6. Is a village a mile further away from Ānekonda. There are 3 temples in the village : Kâlabhairava and Kallêśvara temples outside and Basava temple inside. There are several Viragals and inscriptions in the Village mentioning the names of Vinuk-têśvara, Râmeśvara, Siddheśvara and Sarpêśvara. It has not been possible to identify these gods.

The Kâlabhairava temple consists of a garbhagriha, *navaranga* and a porch. Only the central ceiling of the *navaranga* is deep, others are all flat and uncarved. There are perforated panels on either side of the *garbhagriha* doorway. The *Kâlabhairava* image is about four feet high. The whole of the outer wall has fallen now and is covered up by a mound of earth. An inscription (Davanagere 6, E. C. XI) refers to this temple and is dated Śaka year 1091.

The Basava temple is a modern structure built only in the year A.D. 1916.

The Kallêśvara temple seems to be the oldest of all. It is situated about a furlong from the village and to the north of it. It consists of a *garbhagriha*, an open *sukhanasi*, a *navaranga* and a *mukhamantapa* of 12 *ankanas*. The central ceiling of the *navaranga* has an image of Naṭarâja in the centre surrounded by *Ashtâdikpâlakas*. Images of Sarasvati, Shaṇmukha, Nârâyaṇa, and Nâgakanyakâ are kept in the *Navaranga*. The *Mukhamantapa* is coming down and the whole structure is in utter ruins. Trees have grown and are causing damage to the Gopura which is however, so far, intact.

The deity is being worshipped daily. The temple has no endowment.

7. Is a village in the same taluk, situated on the border of the boundary between Davangere and Chitaldrug taluks. There is a fine temple constructed in the Dravidian style in the village, dedicated to Śrî Ranganâtha. The temple consists of a *garbhagriha*, *sukhanasi*, a *navaranga* and two small shrines on either side of the *navaranga* attached to the *sukhanasi*. There is an open *mukhamantapa* with pials on either side of the entrance on the East and there are porches on the North and on the South.

The central pillars of the *navaranga* are square and tapering to the top and have figures carved on all the sides. The pillars of the *mukhamantapa* are also square and composite ; the two middle ones contain figures of Yalis and riders and the two outer ones have small pilasters.

The central ceiling is deep with a pendant supported by four parrots. The Gopura is lofty and completely in stone unlike most other Gopuras in this style of Architecture. In front of the *Mukhamantapa* there is a railing in stone with square uprights and octagon horizontal bars and in front of the porches some Tôraṇas are standing supported by carved pillars. By the side of the North porch an inscription stone (Davanagere 164, E. C. XI), is standing dated Śaka year 1619 which states that there was originally here a temple dedicated to Ahôbala Nârasimha, that it was destroyed by Aurangzeb's army and that this was rebuilt by the Chitaldrug chiefs. Accordingly the present image of Ranganâtha seems to be a later introduction. The pedestal in the *garbhagriha* goes to support this theory, in as much as it looks much older than the image and is far too broad for the image now standing. The left portion of the same now vacant seems to have been prepared to receive a second figure, probably, the image of Lakshmi.

The present image is in a standing posture and it holds discus and conch in the two upper hands, the lower ones being in the *Abhaya* and *Varada* poses. A figure of

Krishna holding a ball of butter in hand is carved on the lintel of the *sukhanasi* doorway.

The image of a goddess is kept in the room to the right of the *sukhanasi* doorway and it is in sitting posture holding lotuses in the two upper hands, the lower ones being in the Abhaya and Varada poses.

In the room to the left of the *sukhanasi* doorway there are 12 images of Alwars, and one of Vishnu. Three pairs of *Bhaktavigraha* (devotees) are carved with folded hands in the 3 central pillars of the *navaranga*.

The outer wall of the *garbhagriha* has carved figures all round. Elephants in various poses are carved at the bottom of the basement. Below the basement moulding horses and warriors are carved. In the panel next higher up, women engaged in the play called *Kolata* are carved and just below the top cornice, figures illustrating some episodes of the Ramayana are carved.

On the whole, the temple though comparatively modern, belonging to the 17th century, is interesting and is worthy of preservation.

8. Is situated in Sorab Taluk about seven miles from Shiralkoppa. There are four temples in the village dedicated to Durgâ, Anjanâya,

Chittur. Nârâyâna and Iśvara. The first two are tiled structures.

The third is a small shrine situated on a mound completely in ruins. The only temple worth noticing in the village is the Iśvara temple which consists of a *garbhagriha*, *sukhanasi*, *navaranga* and a small porch. The *sukhanasi* doorway has perforated panels on either side of the opening. There are 8 niches in the *navaranga* three of which are empty. In the remaining ones there are images of Saptamâtrikâ, Gaṇapati and Mahishâsuramardini, with a Vishnu image holding conch and discus in the two upper hands and lotus and mace in the two lower ones. The pillars of the Porch are sixteen-sided while those in the *navaranga* are of the usual round shape. A small piece of stone with seated figures of a man and a woman with folded hands carved on it has been placed in one of the empty niches. This is apparently part of an inscription stone as a few illegible lines of inscription can be seen underneath the carving.

The deity is called Râmanâthâśvara in the inscription carved on the pillars of the *navaranga*.

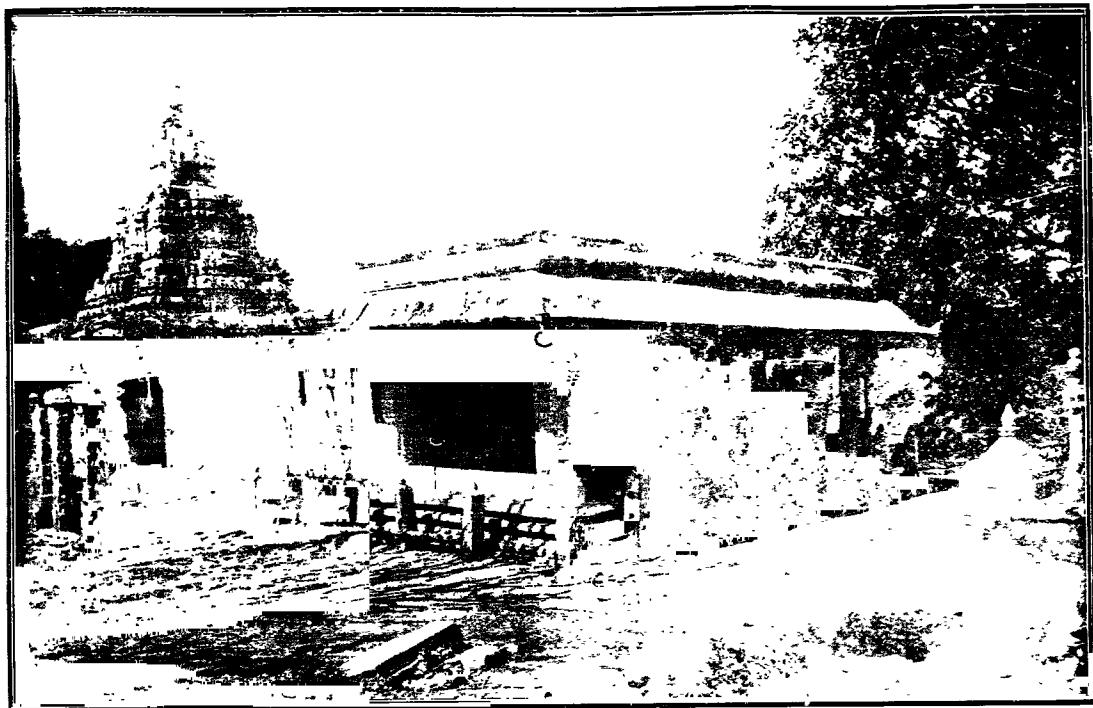
The Gopura is an ordinary one in stone with no carvings or ornamentation.

9. The most important discovery of the year are the two very beautiful Hoysala temples situated in the heart of a forest near Nâdkalsi in the **Nadkalasi.** Sagar taluk. One of them is slightly bigger than the other.

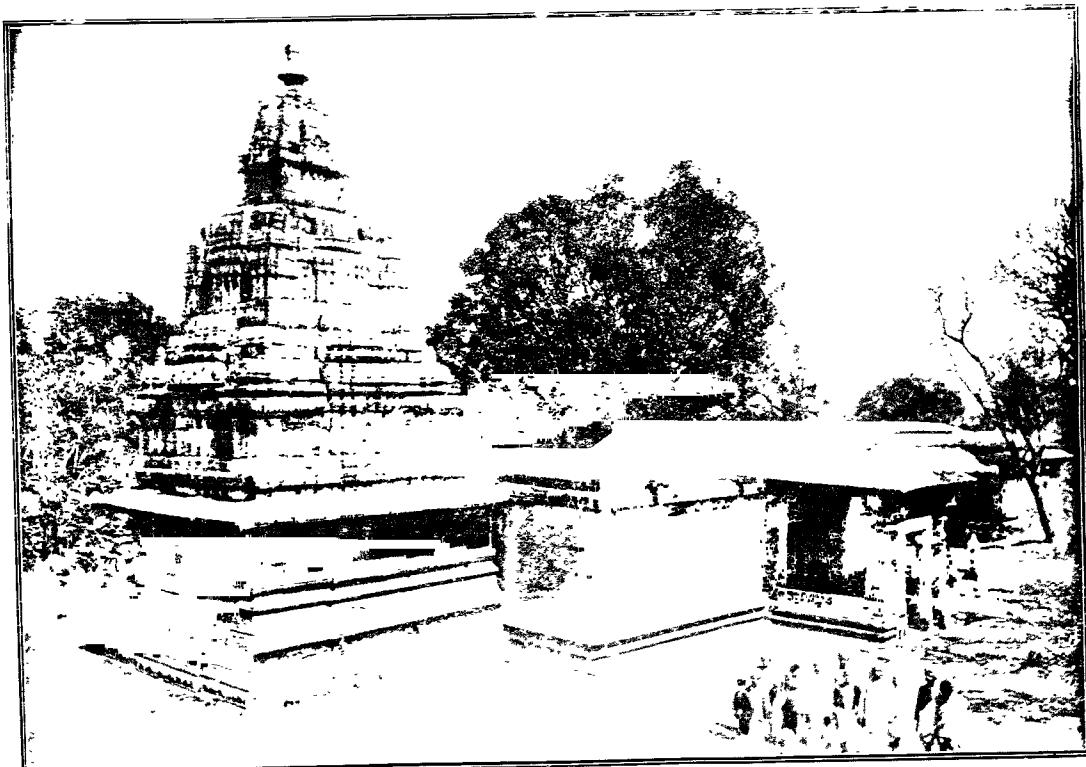
Both of these face the East and stand at a distance of about 30 feet from each other. The bigger temple consists of a *garbhagriha*, a *sukhanasi*, and a *mukhamantapa* and is dedicated to Mallikârjuna. There are four niches inside the temple. There are the images of Saptamâtrikas, Gaṇapati and Mahishâsuramardini in three of the niches whereas the fourth is empty. But in this niche is kept a small image of a god with 4 hands. The two upper hands hold a bow and goad : the right lower hand has an arrow while the fourth hand is taken round the neck of his consort who stands by the side. A figure of a horse completely harnessed is carved behind the image. The significance of this carving cannot be made out. Probably the God is Umâmaheśvara. There is some inscription underneath and it is very much worn out.

The *sukhanasi* doorway has five perforated screens with the figures of musicians and dancers. All the ceilings are flat, with carved rosettes. The pillars are of the usual design and very well carved. One peculiarity however is that all round the

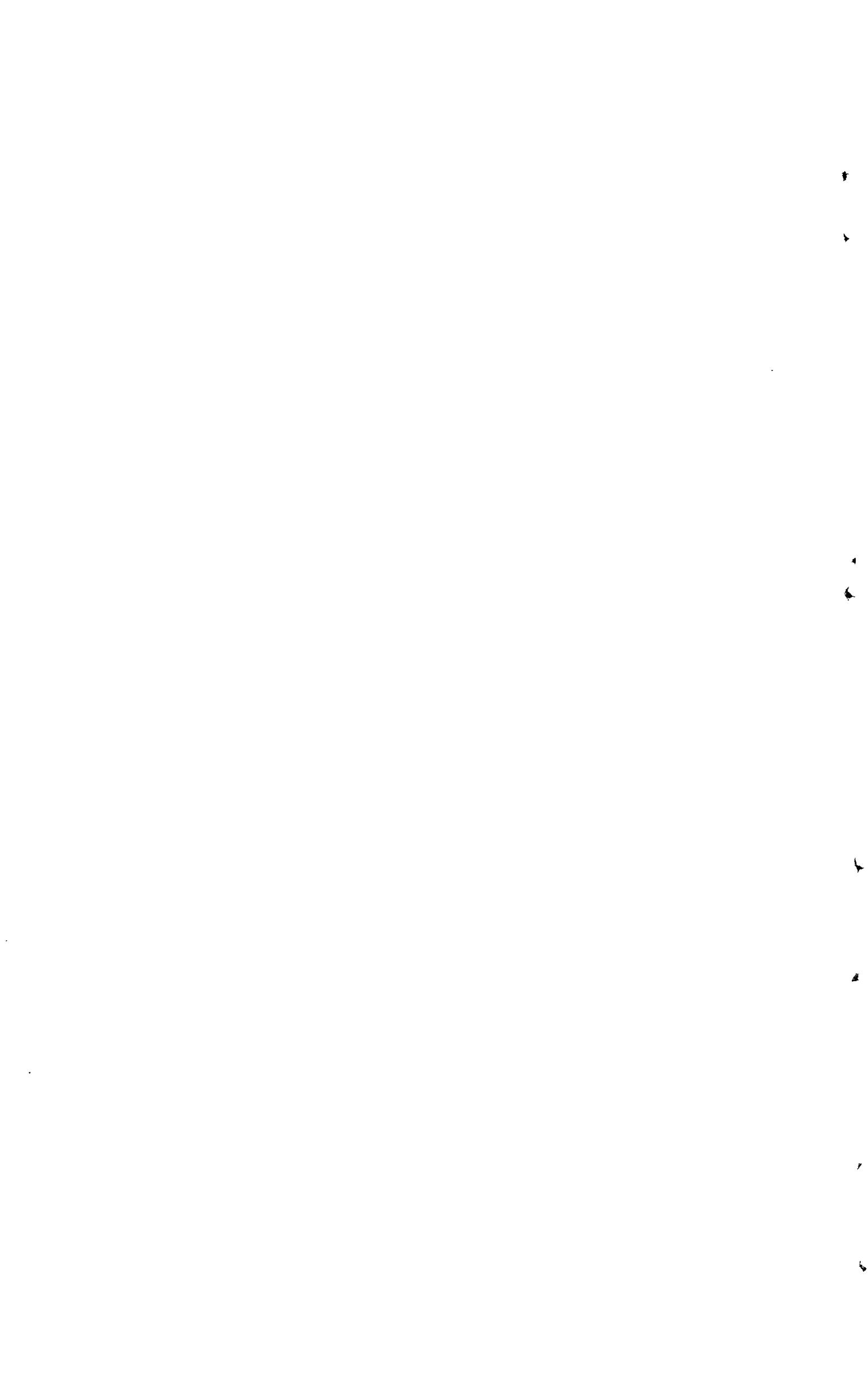
PLATE III.



SOUTH-EAST VIEW OF RANGANATHASWAMI TEMPLE, NIRTADI.



SOUTH-WEST VIEW OF RANGANATHASWAMI TEMPLE, NIRTADI



pillars, animals, birds, and human figures in dancing posture are carved in outline. A few of them are reproduced here. They show the graceful draughtsmanship of the artists of that period.

There is a very fine Bull made of stone in the *mukhamantapa*. The stone has been beautifully polished. The *garbhagriha* has a stone tower of the Dodgaddavalli type and there are empty niches on all the three outside walls of the *garbhagriha*.

The smaller temple consists of a *garbhagriha* and a *navaranga*. There is a narrow passage all round the *garbhagriha* for circumambulation purposes. The temple is dedicated to Isvara popularly called Râmâsvara, whereas the name of the deity is stated to be Nîlakanthâsvara, Billâsvara, and Sômâsvara in inscriptions. There is only one niche in the temple which contains an image of Vishnu holding a discus and conch in the two upper hands and probably a lotus in the two lower ones. But the mace is missing.

The Gopura over this temple is similar to the one on the Mallikârjuna temple. The stone finial which should be on the top is missing and the carved slab of the stone usually placed in front of the gopura which here has figures carved on it has fallen down from its place. A stone railing runs on the three sides of the *navaranga* and two carved elephants are placed on either side of the main entrance. One of these elephants has fallen down and is partly buried in earth.

Ceilings are all flat with carved rosettes. In this temple also the figures of animals and birds are carved in outline as in the other temple.

Both in this and the other temple there are two kinds of pillars. Those on the *jagati* are sixteen-sided on an octagonal base while other pillars are round on square base.

Inscriptions are carved on the three pillars of the *navaranga* which go to show that the temple was built in Saka year 1140 by one Baleyanâ Vergade, King of Kodanâd and Kundanâd. Both these temples are very fine examples of the Hoysala style very rarely found in the Malnad parts and are fit to be classed as 1st class Monuments. They are fortunately in very good state of preservation. They however stand in need of minor repairs which must be attended to in the interests of ancient art.

10. A cursory survey of the Aghorâsvara temple in this village was made so far back as the year 1911 and a short description of the temple **Ikkeri.** was published in para 44 of the Report for that year without illustrations. It is a very beautiful temple built in mixed style and is unique in conception and treatment. It is a combination of Dravidian and Hoysala Art with no clear features of Saracenic style.

The temple consists of a *garbhagriha*, an open *sukhanasi* and a big *mukhamantapa* of 25 *ankanas*. There is a narrow passage leading from the *sukhanasi* all round the *garbhagriha* for purposes of circumambulation. The roof of the *mukhamantapa* is unusually high being about 16' 6" and the pillars are very beautifully carved; the four central ones being more ornamented than the rest and of a different design.

The outer wall is not over-wrought with carvings as in other Hoysala buildings. But there are features of Hoysala Art introduced in the shape of turrets and door jambs and surmounted by Dravidian pierced-stone-jali-work. This combination renders the work more attractive and appreciable. This feature is found in no other monument in the State. The pilasters in the walls of the *mukhamantapa* have each a subsidiary pillar and the pilasters between the niches have Yalis and warriors. All the doorways are exquisitely carved, especially the inner doorway of the *mukhamantapa*.

Above the turreted columns on the outer wall runs a band of 6" carved mostly with the figures of birds. There are 3 niches on the three sides of the outer wall of

the *garbhagriha* and a platform of five feet wide runs all round the *garbhagriha* and the outer wall. On the east side beyond the platform a beautifully carved drain projects at a height of about four feet and below the drain there is an elephant with a seated female figure holding *Pâsa* and *ankuśa* in the two upper hands and lotus and fruit in the two lower hands. From an inscription on the basement of the temple which says "yî maṇṭapada kelasava geyida āchâri Hombuchada Venkaṭaiyanu" it is clear that one Venkaṭaiya of Humcha is the principal architect responsible for the design and construction of the *mukhamantapa*.

Except the western wall which is a bit out of plumb, the rest of the structure is in a very good state of preservation. As this is a very unique temple with rare features not met with in other monuments this has to be classed as a first class monument and maintained in perfect good repair.

To the left of the main temple stands the shrine of the goddess. It consists of a *garbhagriha*, a *sukhanasi* with two small shrines on either side, a *navaranga*, and a *porch*.

The *navaranga* has an arched doorway with a window of *Jâli* work on either side. The front mantapa has four pillars with figures of elephants supporting Yalis and riders. There is a stone railing consisting of turrets and lions alternating with each other above the basement on either side of central bay. The original image in the *garbhagriha* is stated to have been destroyed and another one is now placed. The name of the goddess is Akhilâñdêśvarî.

There is a pavilion in front of the main entrance of the Aghôrêśvara temple in which a well carved Nandi is kept. The pavilion is in the Vijayanagar style of architecture with arched openings and is very elegantly carved.

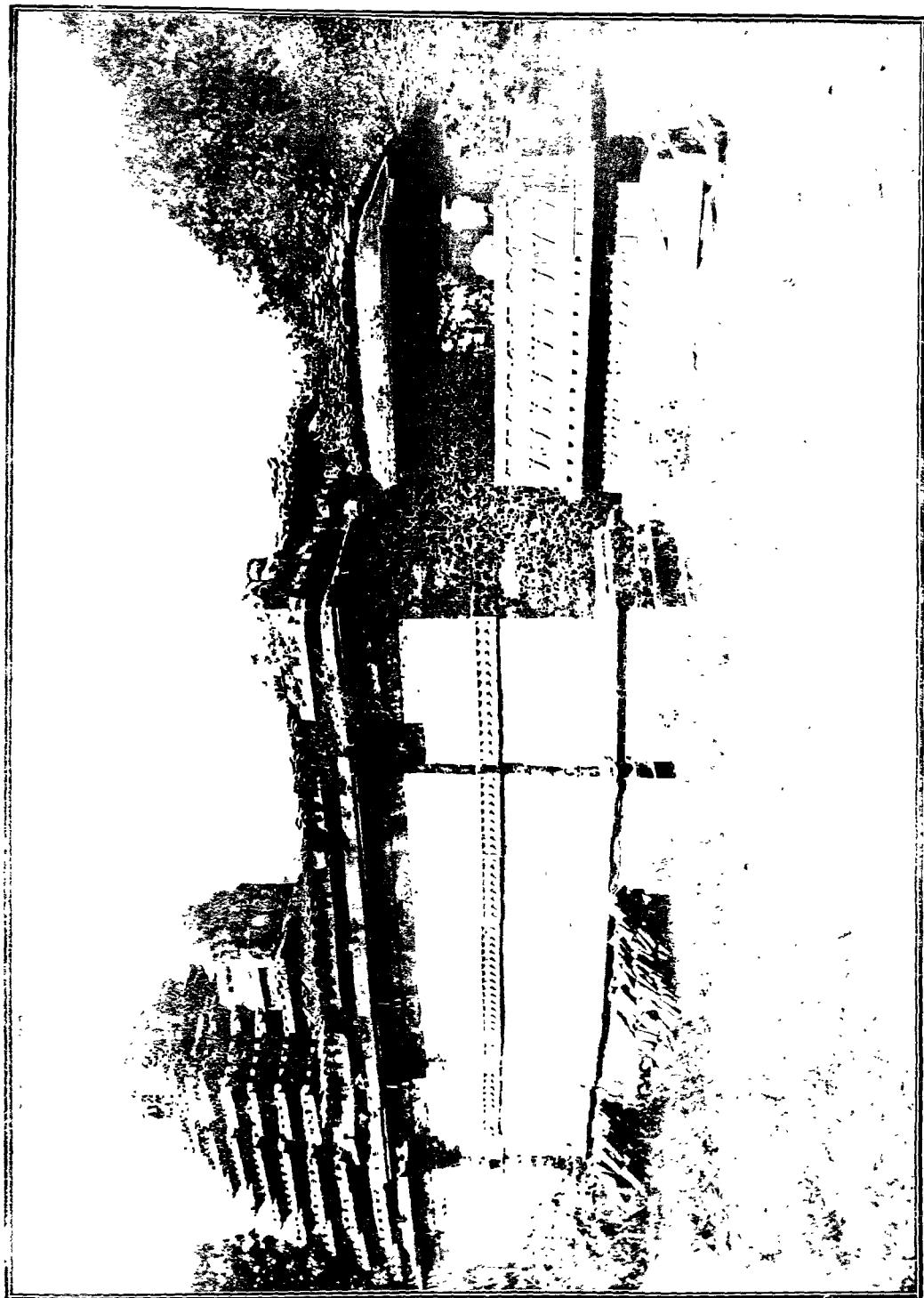
11. Which is a small village now is a place of great antiquarian interest. Among the monuments found in the village, the Râmêśvara temple **Keladi.** is the most important. It consists of two *garbhagrihas* standing side by side facing east, two *sukhanasis*, with a passage all round the *garbhagriha* for circumambulation, two *mukhamantapas* and two porches. They seem to have been two independent temples built side by side. In front of one of these temples stands a lofty lamp pillar with an inscription dated 1681 A.D. (Sagar 38, E. C. VIII). This temple is dedicated to Virabhadra and is worshipped by a Lingâyat, while the other is dedicated to Râmêśvara worshipped by a Brahmin.

The Virabhadra temple is more ornate and more interesting than the other. Six of the pillars in the *mukhamantapa* are composite consisting of square pillars with projected yâlis supporting a bracket. A platform stone railing with turrets runs all round the *mukhamantapa* and the edge of the *Jagali* has a flower border.

The ceilings here are all flat and of unusual pattern. In two of them there are carved big full-blown lotuses with geometric patterns surrounding them. The third consists of *Navagrahas* with Sûrya in the centre flanked by geometrical patterns made up of the figures of serpents and the fourth has a big Gaṇḍabhêruṇḍa figure holding two elephants in its claws and two lions in its two beaks, each of the lions in its turn holds an elephant in its claws. The Porch has a carved ceiling with lotuses.

One figure about 5 feet high with a goat's head and folded hands stands to the right of the *sukhanasi* doorway and another with a lion's head and folded hands stands to the left of the same. The first represents Dakshabrahma and the second Narasimha.

PLATE IV.



SOUTH-EAST VIEW OF RAMANATHESVARA TEMPLE, CHITUR.

Mysore Archaeological Survey



The figure of Gaṇapati is carved on the lintel of the *sukhanasi* doorway. The *garbhagriha* doorway is plain and uncarved. On the rear wall of the temple there is a curious figure carved : The figure is about 3 feet high ; has a lion's head : hands made up of two elephants' trunks and elephants' legs. What this figure is meant to represent it is hard to ascertain.

On one of the pillars of the *mukhamantapa*, a seated figure of a king is carved : Two servants stand in attendance on him. Nobody in the locality could say whom it represents. On the floor of the same, however, a figure of a man, prostrating before the god with folded hands is carved and below "Tammaḍi Virappa" is inscribed.

As stated above, the pillar in front of the temple has an inscription carved on its base : The inscription states that the pillar was set up through the treasurer Sidda Basavayya in the Śaka year 1603 during the reign of Sivappa Nāyak. Three female and two male figures with folded hands, are carved on the pillar facing the temple. One of the female figures is the biggest of the group.

It is stated that a big fair is held on the Śivarātri day every year and that the fair is kept up for nearly a month.

The Rāmēśvara temple.—There are niches on either side of the *sukhanasi* doorway in which images of Gaṇapati and Mahishāsuramardini are kept. Gaṇapati is carved over the lintel of the *sukhanasi* doorway. A figure of Lakshmi Nārāyaṇa holding discus and conch in the upper hands and lotus and mace in the lower hands and two images of Saptamātrikas are standing within the courtyard. It is stated that the temple has about Rs. 36,000 at its credit and that a portion of the same is being utilized in constructing the covered verandah all round the temple.

The shrine of the Goddess stands by the side of the main temple and consists of a *garbagriha* with a passage surrounding it for circumambulation and a small verandah in front. In front of this there is a hall about 15' x 20' which has got a tiled roof and a wooden ceiling of good workmanship. The image is about two feet high with two hands. There is a lotus in the right hand while the left hand hangs down the side.

Siva and Pārvati are carved on the rear wall of the temple and on the outer wall towards the front, figures of Shaṇmukha, Gaṇapati, Kālabhairava, Gajalakshmi, Natarāja, Dattatrēya and Tumburu are carved.

An inscription, Sagar 39 E. C. VIII, states that in Śaka year 1594. Somaśēkhara Nāyaka, son of Sivappa Nāyaka granted an *umblī* to the Archak of this temple.

There are also three small shrines to the west of the village. Two of these are small stone structures of one *ankana* each. The third is also of one *ankana*, but with a tiled roof. The first two are dedicated to Ānjanēya and Durgā and the third is a Vishṇu temple. The image of Vishṇu is two feet high with 4 hands holding Chakra and Sankha in the two upper hands and bow and arrow in the two lower hands. Garuḍa is carved on the pedestal of this image.

There is also a Jain Basti in the village. It appears that the ground where the basti stands was covered with thick jungle and that it was cleared five years ago and a small tiled structure was built over it, by a Jaina residing in the village. The image is that of Pārśvanātha with a serpent hood. It is very small, nearly a foot in height. There is also a brass image of Anantanātha.

12. Eight miles to the south of Chikmagalur is an Agrahār consisting mostly of Brahmin population and as stated in an inscription of 1391 A.D. (Chikmagalur 88 E. C. VI), it is called 'Purushōttama-pura' for the reason that it was granted to the Śringēri Matt during the time of Śrī Purushōttama Bhāratiswāmi.

There are four temples in the village : viz., Kalasêśvara, Sômêśvara, Râmêśvara and Channakêśava. all ordinary structures, with tiled roof. The last temple was repaired five years ago by one Sowcar Venkṭarâmaiya of the place.

On the hill, to the west of the village, about a mile off, there is a temple called Gautamêśvara : This is said to be a place of pilgrimage to the people in the neighbourhood. The temple is in Hoysala style consisting of a *garbhagriha*, *sukhanasi*, and a *navaranga* with a tiled roof all over. The pillars of the *navaranga* are of two kinds. Two are round with usual mouldings and two are many-cornered.

An inscription stone of Vîra Narasimha Dêva's time, dated Śaka year 1286 is standing by the side of the temple (Chikmagalur 89 E. C. VI). and there is also an incomplete vîragal. There is also an inscription of Śaka 956 noticed in page 52, of the report for 1927. A door-lintel with Naṭarâja carved beautifully thereon with attendants is lying by the side of the temple doorway.

There are two big *Drarapalaka* figures on either side of the *sukhanasi* entrance and two figures, one of Kâlabhairava and the other, of Saptamâṭrikas are standing in the *navaranga*.

(ii) PROTECTION OF MONUMENTS.

13. Inspection Reports of institutions received during the current year are given in Appendix C.

14. The following monuments have been inspected by this Department and Inspection Notes thereon were sent to Deputy Commissioner, Kolar, for necessary action :—

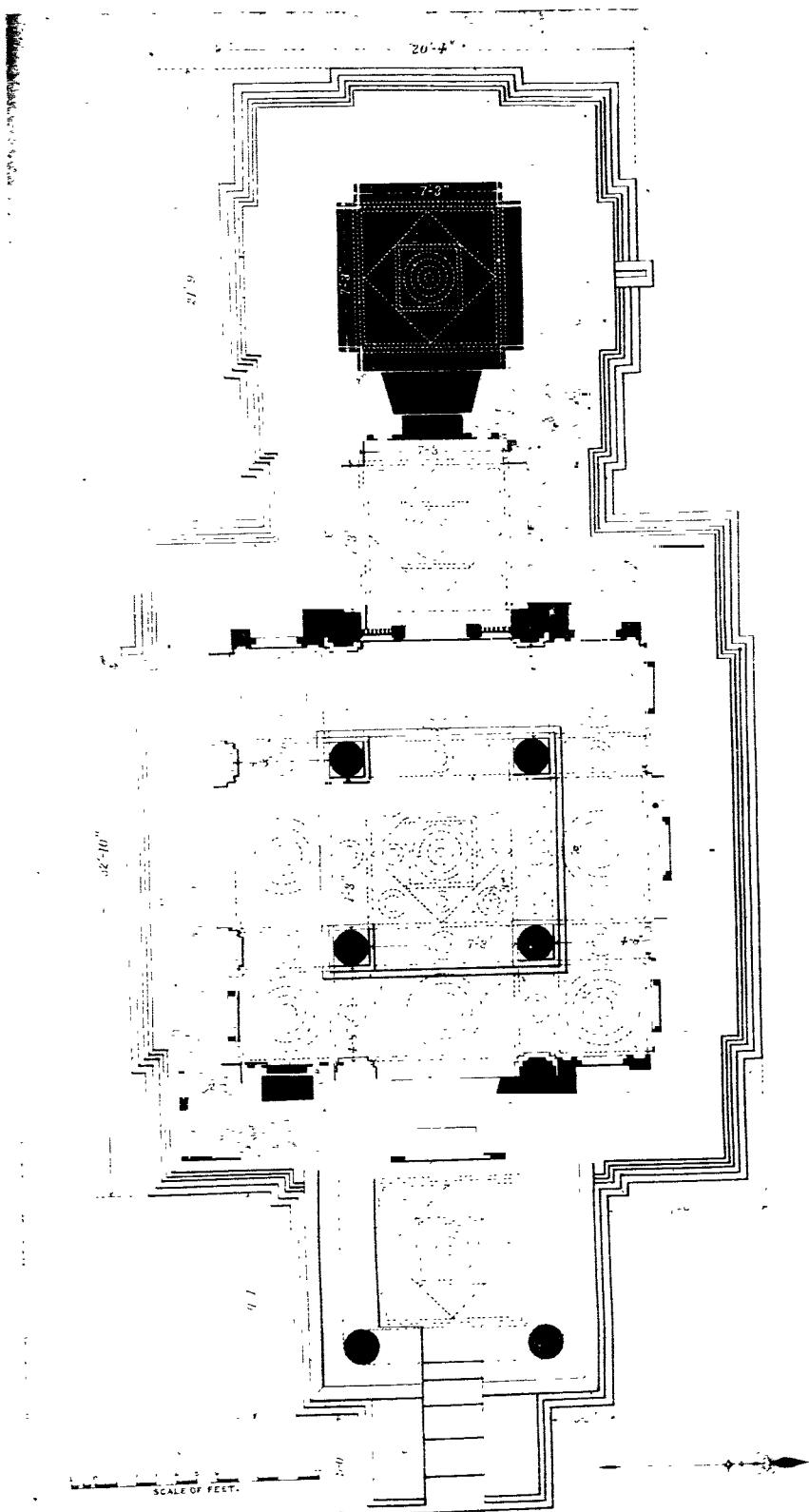
Kôlâramma temple and Sômêśvara temple, Mokhbâra, Kolar town : Râmalingêśvara temple. Âvani and Sômêśvara temple, Kurudumale, Mulbâgal taluk.

15. Estimates for the repairs of the following Monuments were received during the year :—

	Rs.
1. Chennigarayawami temple at Aralaguppe	75
2. Kesava temple, Belur :—Kalluchavadi-mantapa and Naganayakana-mantapa and the old kitchen	2,332
3. Anjaneya temple in the compound of Chintamani Narasimhaswami temple, Kudli	505
4. Mallêśvarasvâmi and Venkataramanasvâmi temples, Madhugiri	1,120
5. Mallik Rahiman Darga, Sira	4,000
6. Hydervalli Darga, Mulbagal	701
7. Akkanabasti, Sravana Belgola	678
8. Kêsavadêvaru temple at Angadi	1,290
9. Kêsava temple, Ambuga	2,970
10. Anantapadmanâbhasvâmi and Visvêśvarasvâmi temples, Budanur	91
11. Lakshmîdêvi temple, Dodgaddavalli	433
12. Parśvanâthasvami and Santinathasvami Bastis, Halebid	440

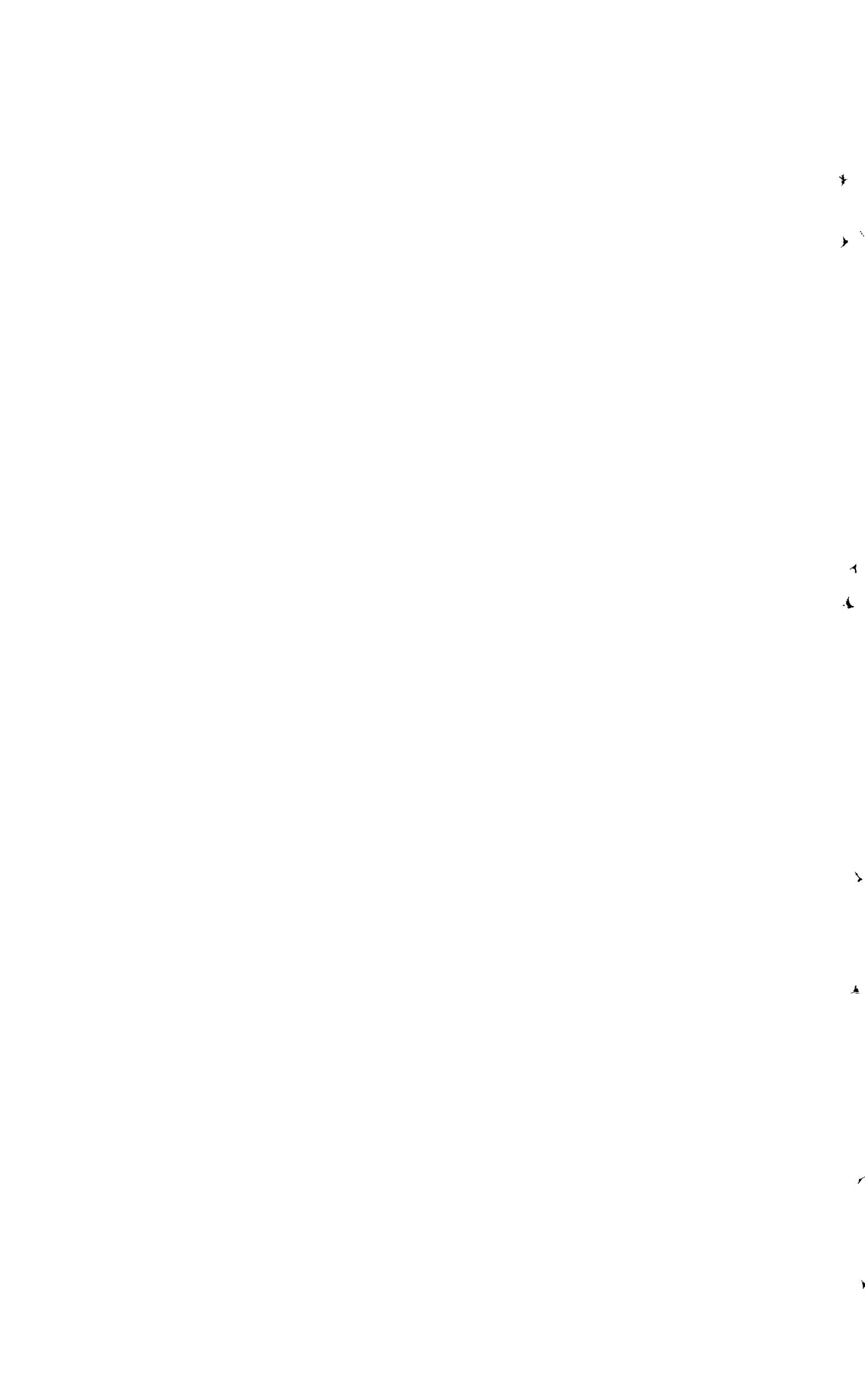
16. On the recommendation of this Department, Government have passed orders (No. D. 5180-83—Edn. 115-26-37 of 16th November 1927), regarding repairs to Íśvara temple at Arsikere, Hassan District requesting the Chief Engineer, to allot a sum of Rs. 5,000 in the next year's budget for the purpose.

17. As regards temples of Gôpâlakrishna, Kanvêśvara and Kannambâdi Amma submerged in Kannambâdi Reservoir, Government have passed orders (No. 437—K. S. S. 2221 of 16th November 1927), sanctioning the reconstruction of the Gôpâlakrishnaswâmy, Kanvêśvarasvâmi, and Kannambâdi-Amma temples at an estimated cost of Rs. 80,000.



**RAMANATHESVARA TEMPLE
CHITTUR- SORAB TALUK**

GROUND PLAN OF RAMANATHESWARA TEMPLE AT CHITTUR.



18. Regarding the preservation of Sivappanâyaka's fort and Palace, referred to in Para 75 of the Annual Report for the year 1926 Government have passed orders (No. D 8544 of 14th April 1928) directing a tablet with a suitable inscription may be arranged to be put up on the site by this Department. The question of preventing further burials in the cemetery nearby is however, still under correspondence.

19. Government have also passed orders during the year in their G. O. No. 1326-9—Muz. 392-26-7, dated 10th February 1928 sanctioning an additional grant of Rs. 10,000 from General Revenues for the construction and repairs of Muzrai and Non-Muzrai institutions including Monuments and laying down the procedure for the utilisation of the Funds.

PART II.—MANUSCRIPTS.

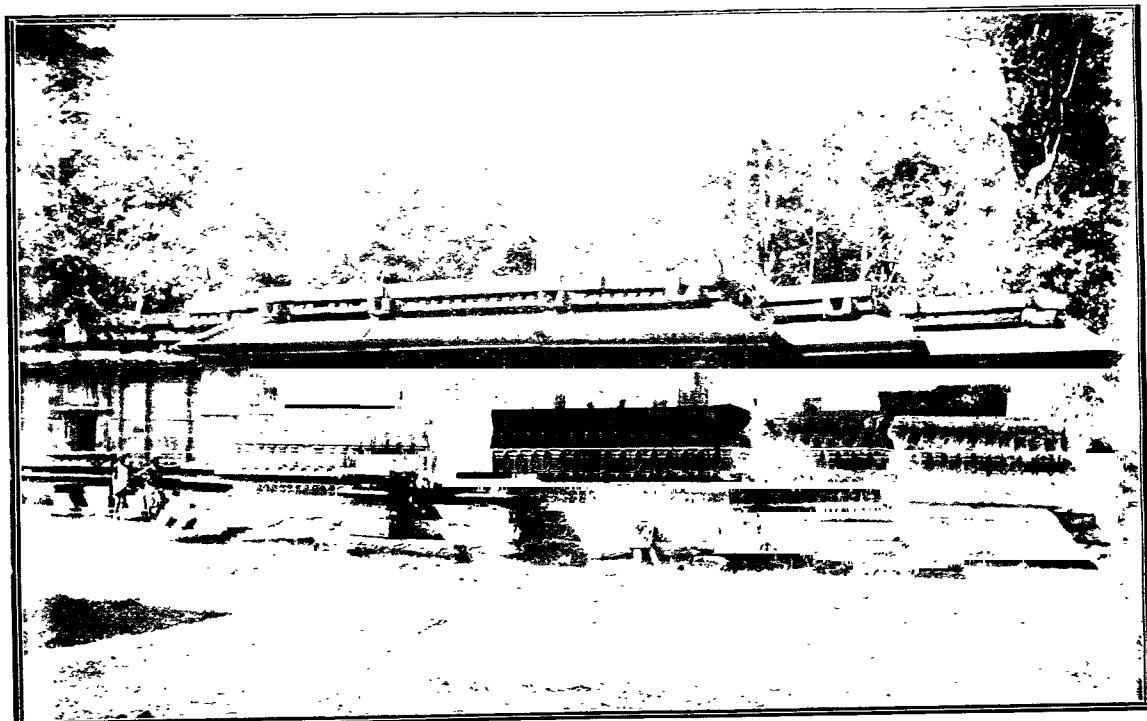
(i) THE KANNADA LANGUAGE UNDER THE MAURYAS AND THE SATAVAHANAS.

20. While speaking in his thirteenth edict of countries that came under the sphere of his conquest by the Law of Piety, Aśôka mentions the territories of the Chôlas, and the Pâṇḍyas and of Ceylon as ‘neighbouring realms’ and those of the Yônas and Kâmbhôjas, the Bhôjas and the Pitinikas, and the Āndhras and the Pulindas as forming part of his own dominions. In edict II he mentions Satiyaputras, and Kêralaputras along with the Chôlas and Pâṇḍyas. From this it follows that the Chôlas, the Pâṇḍyas, the Satiyaputras and the Kêralaputras were practically under independent rulers and that the Āndhras were under Aśôka. It is to be noted that it is rather the people than dynasties of kings that are denoted by the words, Chôlas, Pâṇḍyas, the Kêralaputras and the Āndhras. Though the people designated by the term Satiyaputras are not satisfactorily identified, there is no doubt left regarding the meaning of the other terms. The name Chôla is even now given to the people inhabiting the Tanjur and Trichinopoly districts. The people of Madura and its neighbourhood are called the Pâṇḍyas. Kêraḷa is the name applied to the people of Travancore and Cochin. The people of Telugu districts are known as the Āndhras.

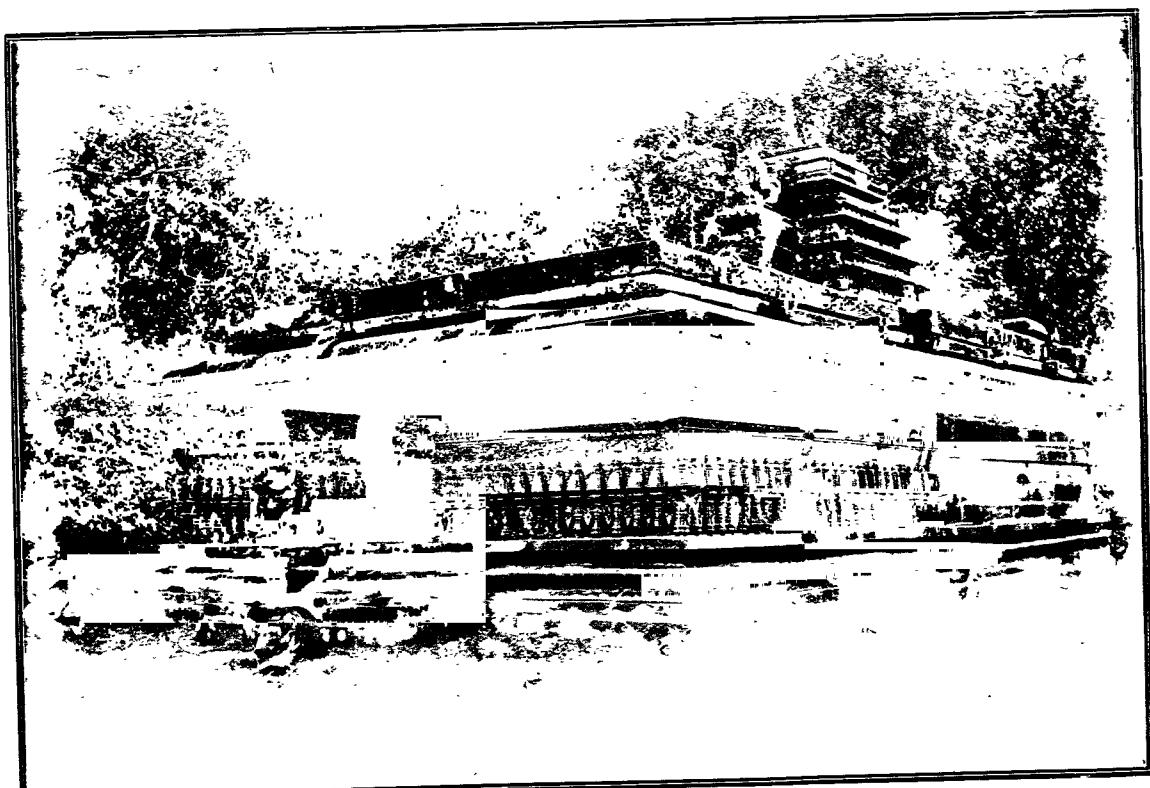
21. There can be no doubt that the Chôlas, the Pâṇḍyas and the Kêralas had their own rulers speaking in their own language and that the Court language was Tamil. It may be presumed that the Āndhras were under a Viceroy appointed by Aśôka and many of the important Offices in the Āndhra Government were held by men deputed from Pâṭaliputra, the capital of Aśôka. It can be safely inferred from the edicts of Aśôka engraved on rocks at Brahmagiri and at Jatîngi Râmêśvara hill in the district of Chitaldrug that what is later called the Karnâṭa country was like the Āndhra territory under a Viceroy appointed by Aśôka and that most of the important offices under the Viceroy were held by men hailing from Pâṭaliputra. According to the Kavirâjamârga (Chapter I, Verse 36) the Karnâṭa Country extended from the Kâveri to the Gôdâvari. Even now the people inhabiting the strip of the land in the west stretching from the source of Kâveri to as far as Kolhapur speak the Kannâḍa language. Under the Châlukyas the sphere of the Karnâṭa rule extended as far as Nâsik or the Gôdâvari. From this it is clear that intercourse between the Āndhras and the Karnâṭas was far easier than between the Tamils and the Telugus or the Karnâṭas. It is not known whether there were two Viceroys, one in the Āndhra land and the other in the Karnâṭa land or whether there was a single Viceroy administering both the provinces. Seeing the vast area of the two provinces, it may be presumed that each province had its own Viceroy.

22. There can be no doubt that all the officers forming the government from the Viceroy downwards either in the Āndhra province or in the Karnâṭa Province spoke in Prâkrit and that with a view to make the administration of the countries easy or rather practicable Prâkrit was made the court or official language in both the provinces. This is the case with all conquerors who speak a language different from that of the conquered. It can not possibly be otherwise. With a view to make the people understand the official language, they must have established schools to teach their language. The publication of Aśôka’s edicts in Prâkrit at Brahmagiri and at Jatîngi Râmêśvara Hill, the then central place of the Karnâṭa land, and at Dauli near Bhuvanêśvar in the Kaṭak district and at Jaugada in the Ganjam district, tends to prove that the people were familiar with Pâli or Prâkrit language which they learnt in Maṭhas

PLATE VI



EAST VIEW OF MALLIKARJUNA TEMPLE, NADKALASI.



NORTH-WEST VIEW OF RAMESVARA TEMPLE, NADKALASI.



or schools. The absence of any such edicts in the countries of the Chôlas, the Pândyas, and the Kêraças which are all spoken of in other edicts as being friendly confirms the presumption that the Tamils and the Kêraças could not understand Prâkrit.

23. Even later, during the rule of the Śâtavâhanas and the Chuṭus or Nâgas who succeeded the Mauryas one after another in the Karnâṭa and Āndhra lands, Prâkrit seems to have continued to be the official language. This view is supported by Śatakarni's inscription in Prâkrit, No. 263 in Maļavalî, Shikaripur taluk, (E. C. VII) and by Chandra Śâta's inscription in Prâkrit in Koḍavolu in the Gôdâvari district, and by Śivasvâti's inscription in the same language in Amarâvati on the lower course of the Kṛishṇa. All these inscriptions are accepted to be not later than the beginning of the third century A.D. As the inscription (No. 264 Maļavalî, Shikâripur taluk) of Sivavarma of the Kadamba dynasty which succeeded the Śatakarnis in Mysore is also in Prâkrit, it may be reasonably inferred that Prâkrit continued as the official language in the Karnâṭa land till the end of the fourth century A.D. In the sixth century Kannâda seems to have become the court language under the Châlukyas, most of whose inscriptions are recorded in the Kannâda language. This Kannâda language of the sixth century may be presumed to have little differed from the language found in the Kavirâjamârga of Nripatunga, a work of the 9th century A.D. abounding in Sanskrit and Prâkrit words.

24. Little or nothing is known of the state of the Kannâda language during the 800 years from B.C. 300 down to A.D. 500. Nor is it known whether both Telugu and Kannâda languages were much differentiated from Tamil, their sister-language. As pronouns, words in domestic use and most of the roots are exactly alike, these three languages together with Malayâlam form a single family, the Dravidian family of languages. If there had been a difference at all between the Āndhra and Karnâṭa languages, that difference may be presumed to have been not more than the difference that exists between Dharwar Kannâda and Mysore Kannâda now, for the distance of the Tamil country from Kannâda or Telugu country is not greater than that between Mysore and Dharwar. What marks off Dharwar Kannâda from Mysore Kannâda lies in accentuation and a few local words and local changes in the usage of words.

25. If this assumption were true, the marked difference between Kannâda or Telugu on the one hand and Tamil on the other hand would have to be accounted for by supposing that the differentiation of these languages occurred during the eight or nine hundred years from B.C. 300 to A.D. 500 or 600. The causes of their differentiation are (1) the political separation of these languages from each other and (2) the study by the people of a foreign language neglecting their own Dravidian tongue under foreign rule. That migration of a people from their central home to distant climes brings about such morphological and phonological changes in kindred languages as make it hard to recognise their mutual affinity, is a philological principle acceptable to all. Such is the case with the Greek, Latin, Celtic, Iranian, and Vedic languages belonging to the Indo-Aryan family. But in the case of the Dravidian languages in question there is no migration of the people to distant lands. Hence their separation is only a disassociation from each other due to political causes. There is no evidence to say that such political separation affected the Dravidian languages even before the Mauryan period. Hence it may be concluded that the four Dravidian languages of Southern India had been differentiated in the course of the nine hundred years from B.C. 300 to A.D. 600.

26. As no literary or religious work written before the Mauryan period in the parent language of these four sister languages is forthcoming, it follows that before their political separation the Dravidians had cultivated no literary taste so as to versify

their religious or literary ideas just as the Buddhists and the Jains did in Pâli and Prâkrit tongues which are the sources of the Bengâli, Mahrâti and other languages of Northern India. Nor do the Telugu or Kannada people appear till 8 or 9 hundred years after their political separation from the Tamils, *viz.*, the Chôlas and the Pândyas, to have begun to compose their literary or religious works. Nor can the Tamils be expected to have had any popular literary work among them before their political separation from their brethren, the Telugus and the Kannađigas. It may be presumed that the dawning of literary culture among them was due to the influence which the Mauryan conquest of a portion of Southern India must have necessarily exerted upon them : for, their Sangam period is evidently coeval with the introduction of writing in Southern India. As Telugu, Kannada, Grantha, Tamil and other South Indian scripts have been, according to the unfailing evidence of Epigraphy, derived from or have evolved out of the Brâhmi script, it follows that a century or two after the Mauryan conquest of a part of Southern India the art of writing came into use among the Tamils. Had there been any writing in the Dekhan before the Mauryan conquest, the Telugus and the Kannađigas would not have neglected it till they were taught the Brâhmi script, out of which the Telugu and Kannada alphabets which are quite similar to each other have unmistakably evolved.

27. Just as the common literary culture of the Iranians and the Vedic Aryans gave rise to the Zend Avestha among the former and to the Vedas among the latter after the separation of the two branches from each other, so, if there had been a common literary culture among the Dravidians before their political division and separation it would not have failed to stimulate the literary activity of the Telugu and other three branches of the Dravidians. As no literary activity of any kind has been found either among the Telugus or among the Karnâṭa people till the sixth century A.D., it follows that the Tamilians, their neighbours, had developed no literary taste for a long time after their political separation.

28. There can be no doubt that after the political isolation of the Telugu and Karnâṭa provinces from the Tamil land, the two languages began to develop their phonetic and morphological changes. It is a fact that like Tamil the early Telugu and Kannada languages required no more than thirty distinct alphabetical characters to represent their vowels and consonants. At their early stage, the two languages had no such vowel sounds as r, l, and the anusvara, and such consonants as the second, the third, and the fourth of each of the five Vargas, and neither ksha nor jna sounds. These additional sounds properly belong to the Prâkrit and Sanskrit languages. The importation of foreign words into these languages led to the inclusion of these additional characters in the Telugu and Kannada alphabets. Unlike the Tamil language, both the Telugu and Kannada tongues contain a large number of what are called Tatsama and Tadbhava words. The Tatsamas are purely Sanskrit words while the Tadbhavas, though regarded as popular corruptions of Sanskrit words, are really Prâkrit words, imported into these languages when Prâkrit was current as an official language in the two provinces. When however Prâkrit ceased to be the official language in the two countries about the sixth century A.D. the flow of the so called Tadbhava words into the vocabulary of these languages ceased at once. It was a time when the study of Brahman and Jaina religions and philosophies and their Alankâraśâstra began to engage the earnest attention of the people. Early in the ninth century Nripatunga translated or rather paraphrased Dandî's Kâvyâdarśa into Kannada and called the work Kavirâjamârga. This led to the free flow of Sanskrit words into Kannada. Thus it is easy to distinguish two periods in the growth of Kannada and Telugu languages. The first is the Prâkrit period extending from B.C. 300 or B.C. 250 to

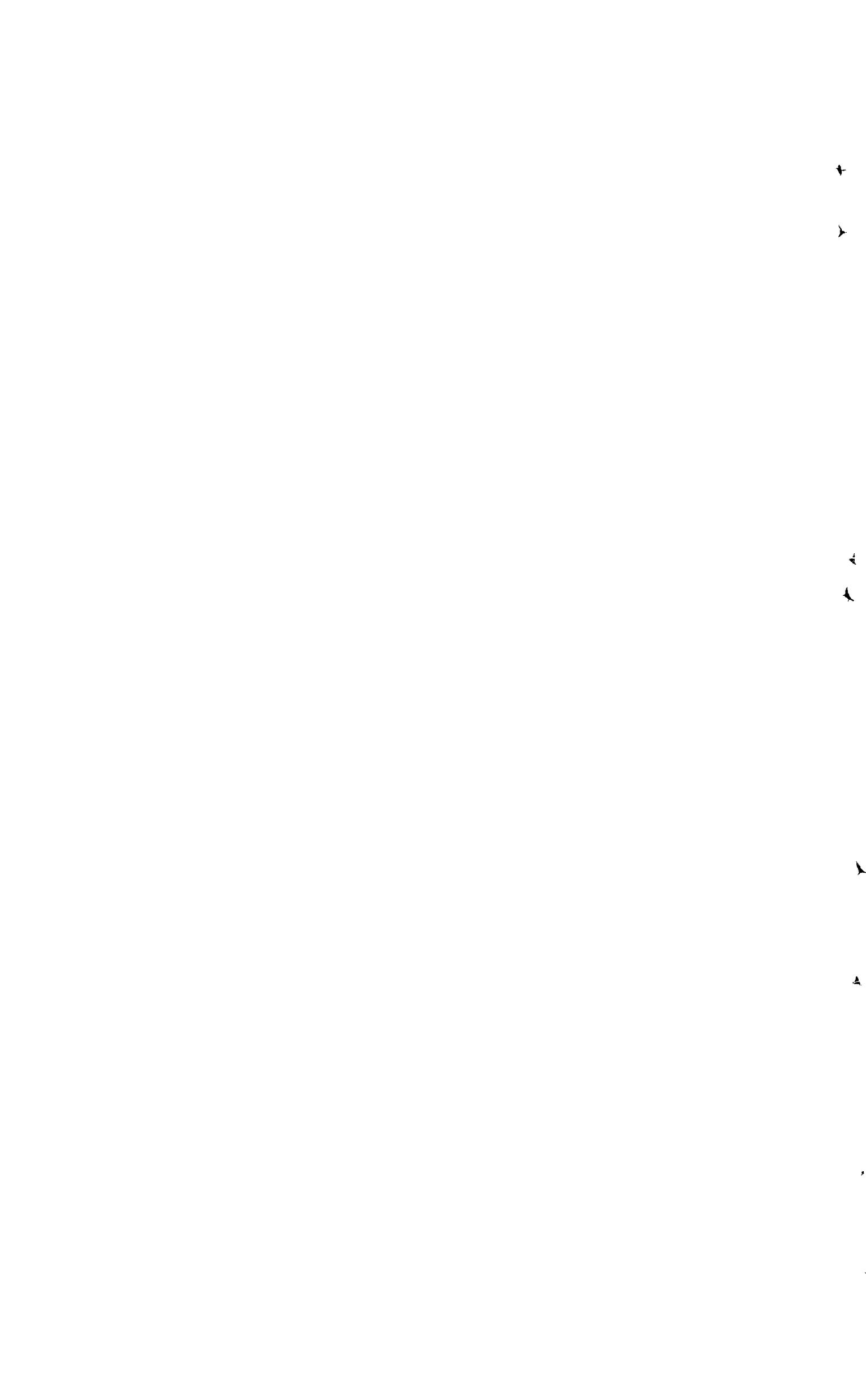
PLATE VII



FIGURE OF UMAMAHESVARA, NADKALASI.



FIGURES OF SALA AND BULL, NADKALASI TEMPLES.



A.D. 600 or 650 when the languages of the people in the two provinces became a mixture of Prâkrit and Dravidian words. The second period extends from about A.D. 600 up to the present day and is marked by extensive literary works abounding in Tatsamas or Sanskrit words.

29. It has however been usual with Kannada Grammarians to take the word Tadbhava in the sense of words taken from Sanskrit with some modification. The word *Tâṇam* for example is regarded as having been derived from Sanskrit *Sthâna*, omitting the initial *s* and changing the Mahaprana *tha* to *ta* and the dental *na* to palatal *na*. If this process were accepted as a satisfactory explanation of the origin of Tadbhavas in the Kannada language, it would presuppose the currency of the Sanskrit language prior to the formation of Tadbhavas in the Karnâta and Telugu territories. But there is no reliable evidence to show that there was a political, commercial or literary colony of Sanskrit-speaking people anywhere in these countries. Even if its existence be presumed, it would not prove the currency of the Sanskrit tongue among the people and the formation of Tadbhava words.

30. There is reason to believe that long before the word Tadbhava came into use in Kannada literary works, it was in use in a different sense in Sanskrit. While Kannada scholars take it to mean words derived from Sanskrit with some modification for use in the Kannada language, Sanskrit writers used it in the sense of Pâli or Prâkrit words derived from Sanskrit with some phonological and morphological changes. Speaking of various languages current in his time Daṇḍi says in verses 32-37 in the first chapter of his Kâvyadarśa as follows :—

“ The language in which literary works are written is of four kinds : Sanskrita, Prâkṛita, Apabhrâma, and miśra (mixed). Sages of yore have called the divine language Sanskrita. Prâkṛita has various forms known as Tadlhabva, Tatsama, Dêśi and the like. Sauraśeni, Gauḍi, Lâṭi, and a variety of Lâṭi go by the name of Prâkṛita. The dialect of the Ābhîras is called Apabhrâma in literary works. But in the Śâstras, languages other than Sanskrit are called Apabhrâma in general ”.

31. According to Philologists, Prâkṛit was an old dialect and was current among the Aryan people side by side with the Vedic language and later with Sanskrit as well. While the educated used the word *Sthâna* in the sense of a place the uneducated pronounced it as *tâṇa*, the change of syllables being involuntary and due to various causes. The same is the case with words such as *dharma* for *dharma*, *kabha* for *kâvya*, *âgasa* for *âkâśa* and the like. But ancient writers like Daṇḍi who had no knowledge of linguistic history presumed that Prâkṛit was an artificial language manufactured for the people. They had no idea of the impossibility of such a creation. That languages are evolved but not created, is a modern discovery unknown to ancient writers. Hence they regarded words with morphological change as Tadbhava and others with no change as Tatsama. Since the changes in the Tadbhava words followed some rules as explained in Prâkṛit Grammars, a great number of Tadbhava words could be formed according to grammatical rules. According to these Grammarians, rules came first and words later. But according to philological principles, the reverse is the truth. As the science of philology was unknown to ancient Sanskrit Grammarians they regarded Sanskrit as the source of Prâkṛit and other dialects.

32. Kannada grammarians also seem to have shared the views of Sanskrit Grammarians regarding the origin and growth of languages. Nripatunga (9th century A.D.) for example has based his *Kavirâjamârga* on Daṇḍi's Kâvyadarśa and has used the same technical terms as are found in the Kâvyadarśa. In verse 53 of the second chapter of the *Kavirâjamârga*, he says that he will illustrate the Kâvyaguṇas in verses composed of Tadbhava words. The Kâvyaguṇas referred to here are the same as

those mentioned by Daṇḍi. There can be no doubt that the word Tadbhava has also been taken from the Kāvyadarśa in which it is used in the sense of a Prākṛit word originally derived from Sanskrit. It is likely that Nṛipatunga has used the word in the same sense, i.e., Prākṛit word. If so, it follows that the so called Tadbhava words found in the vocabulary of the Kannada language are Prākṛit words and that they crept into the vocabulary of the Kannada language when Prākṛit was current as the official language in the Karnāṭa country under the Mauryas, Śātavāhanas, Chuṭus, and the early Kadambas. But later Kannada writers seem to have used the word Tadbhava in its etymological sense and believed that the Tadbhava words were directly taken from Sanskrit with such modifications as characterise them. But as already pointed out Sanskrit was never current as a spoken language among the Kannadigas and that accordingly there was no chance of Sanskrit words creeping into Kannada vocabulary with or without modification. Hence it follows that the earliest Tadbhava and Tatsama words found in the Kannada language are words borrowed from Prākṛit which, as pointed above, was current as official language in the Karnāṭa and Telugu countries.

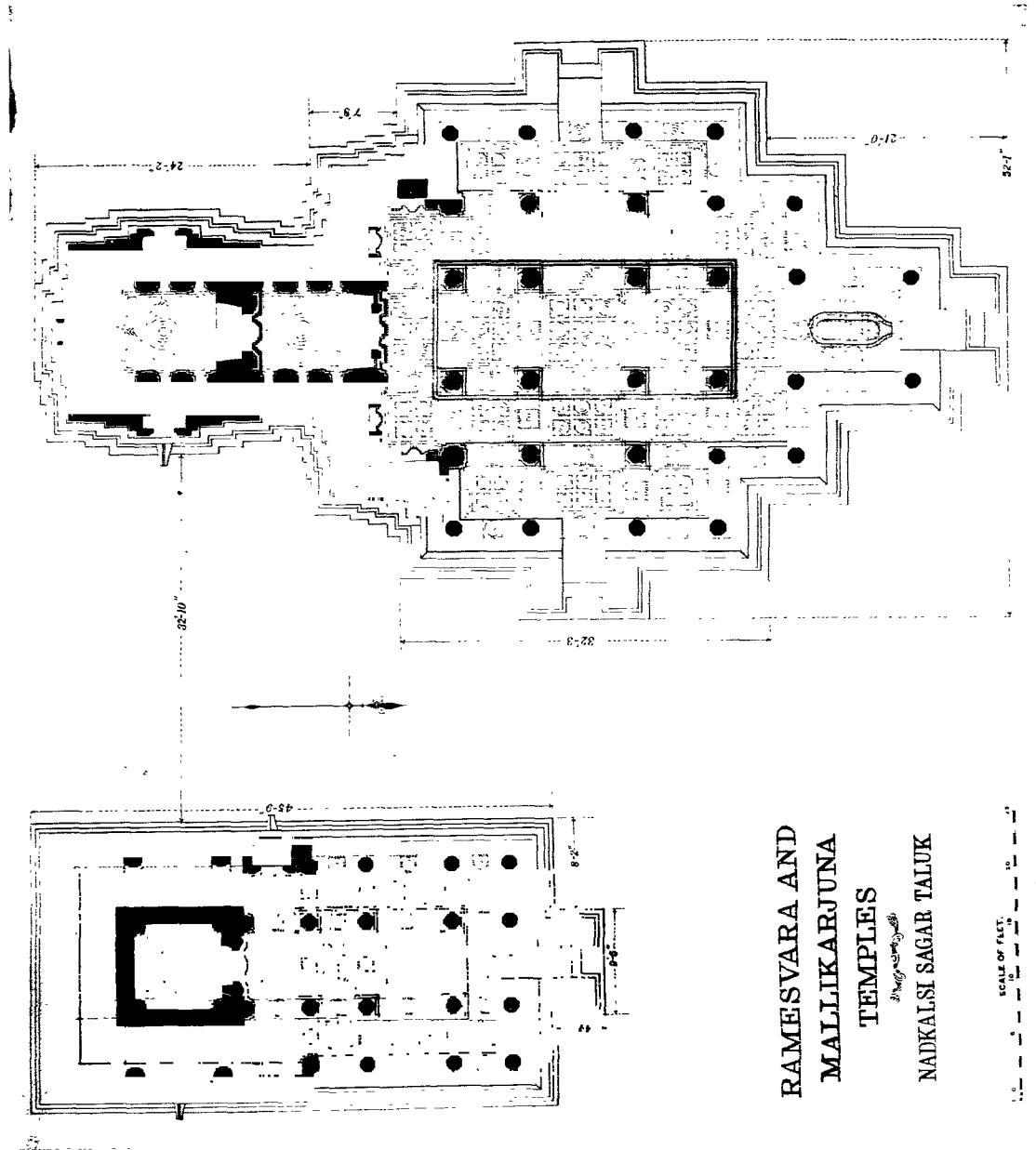
33. The following Prākṛit words taken from Āndhra inscriptions of Nasik* and from the inscriptions of Chuṭukulānanda Śātakarni and of the Kadamba king Śivavarman at Maṭavalī in Shikaripur taluk, Mysore State, are exactly identical with the so called Tadbhava words found in the early Kannada language and as such they will not fail to corroborate the view that the so-called Tadbhavas are words directly taken from Prākṛit and not words taken from Sanskrit with some modification :—

Prākṛit	Sanskrit equivalent.
Puta	Putra
Siri	Śrī
Samvachara	Samvatsara
Bitiya	Dvitiya
Sâsana	Śâsana
Dēsakāla	Dēśakāla
Yasa or jasa	Yaśas
Vanna or Banna	Varna
Purisa	Puruṣha
Bamhana	Brâhmaṇa
Tēja	Tējas
Tapa	Tapas
Sachcha	Satya

As in Nasik No. 18 Śātakarni is stated to have been the lord of the Sahya and the Malaya mountains among others, it follows that his dominion extended as far as Coorg where the Sahya is situated and that Prākṛit, the king's language was current in the Karnāṭa country.

34. It may therefore be concluded that during the 800 years from B.C. 250 to A.D. 550, Prākṛit, the spoken language of the Śātavāhanas and their successors, the Chuṭus and the Kadambas, was the court language in the Karnāṭa country and that during this period a number of Prākṛit words called Tadbhavas found their entry in Kannada, the vernacular of the Karnāṭa country. When in the latter part of the sixth century Kannada was made the official language under the Châlukyas, Kannada scholars manufactured some more Tadbhava words in accordance with the rules determining the formation of Tadbhavas and added them together with Tatsama words to the vocabulary of the Kannada language. Thus Prākṛit in the early period and Sanskrit in the later period appear to have contributed much for the growth of the Kannada language and literature.

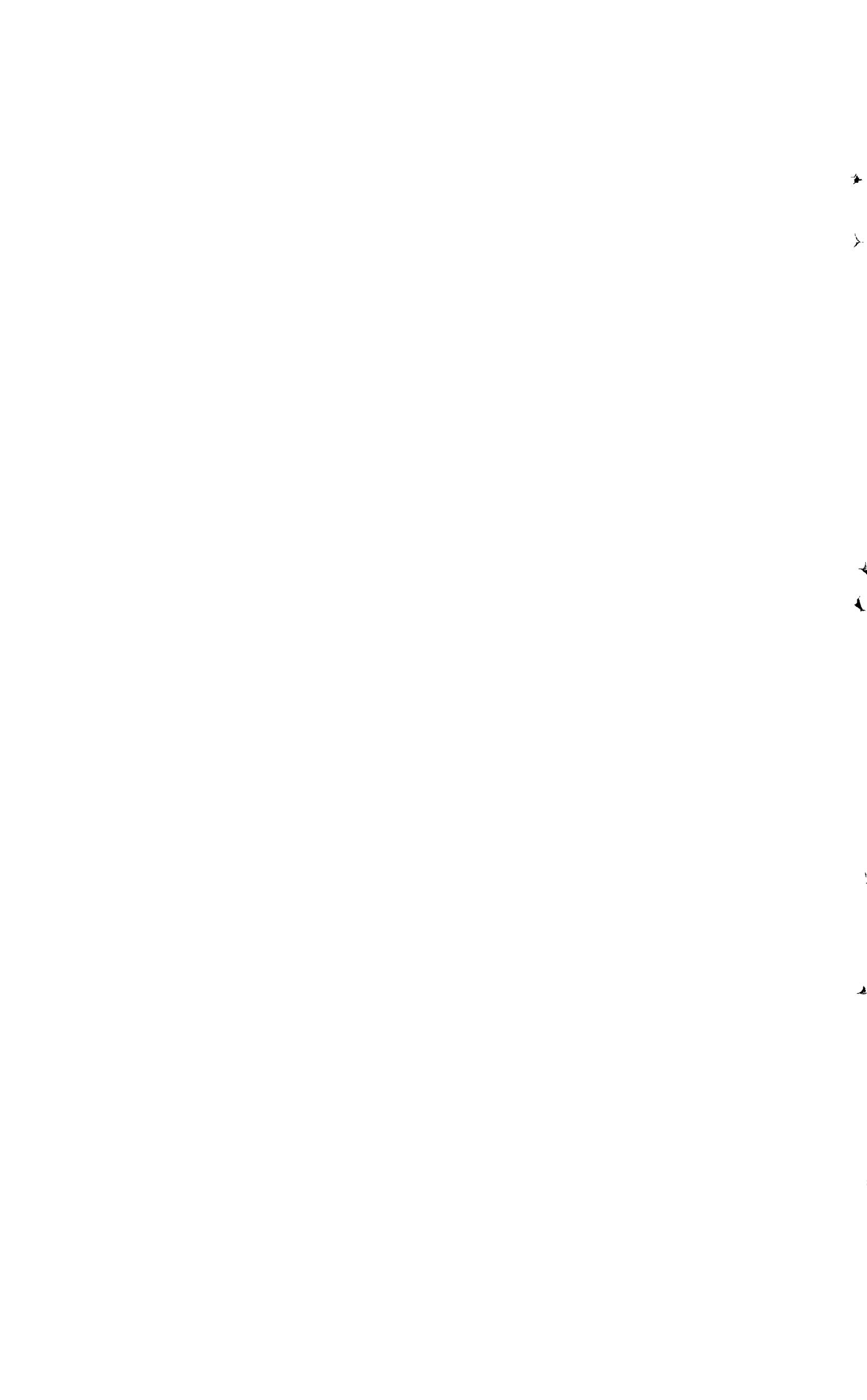
*Nasik No. 18. p. 188, Arch. Survey of Western India, Vol. IV.



RAMESWARA AND
MALLIKARJUNA
TEMPLES
NADKALSI SAGAR TALUK

GROUNDFLOOR PLAN OF RAMESWARA AND MALLIKARJUNA TEMPLES AT NADKALSI.

Mysore Archaeological Survey.



(II) THE SRINGERI MATH AND ITS GURUS.

35. Guruvamśamahākāvya or History of successive teachers of Śringēri Math is a biographical work in verse in Sanskrit composed by Lakshmaṇaśāstri, son of Viśveśvaraśāstri under the orders of Sachchidānandabhārati, disciple of Narasimhabhārati. As the author mentions the names of Chennainmāji and Somaśēkhara Nāyak and as no mention is made of either Haiderali or of Virammāji, the last of the Keṭadi rulers, it follows that the author was the contemporary of Somaśēkhara II (1714-1739) of Keṭadi, when Sachchidānandabhārati, (1705-1741) disciple of Narasimhabhārati, adorned the pontifical seat at Śringēri. Lakshmaṇaśāstri, the author of the work seems to have been a very good Sanskrit scholar and as he composed the work under the orders of Sachchidānandabhārati, it may be reasonably presumed that he faithfully copied all available traditional information about the successive teachers of Śringēri. But though the information recorded by him about the earlier gurus is purely legendary and cannot be relied upon, his narration of the story of later gurus contemporary with the chiefs of Keṭadi seems to contain some reliable historical events. Accordingly an attempt is made here to critically examine the work and give a summary of the information furnished in it.

36. The author begins with Śankarāchārya, the accredited founder of the Śringēri Math. With a view to put down immoral and unmoral sectarian customs and establish the truth preached in the Upanishads, Śiva is said to have taken the form of Śankara and been born as the son of Śivaguru at Kālati in Kēraḷa. Śankara's horoscope, given in this work, is almost similar to that recorded in Mādhavāchārya's Śankara Vijaya : the sun is placed in Aries, Jupiter in Cancer, Saturn in Libra and Mars in Capricorn. While according to Śankaravijaya the moon was in the constellation of Ārdra, the Guruvamśamahākāvya places the moon in Cancer along with Jupiter. According to Swamikannu Pillai's Ephemeris A.D. 805 is a year which satisfies Śankara's horoscope. After completing his education, he is said to have met with Rājaśēkhara and commended his three dramas in Sanskrit. He embraced Samyāsāśrama under Govindāchārya. Having commented upon the Brahmasūtras of Bādarāyana he is said to have proceeded to Badari and showed his commentary to Bādarāyana known also as Vyāsa. Śankara's first disciple was Padmapāda and his second disciple was Maṇḍana known as Sureśvara later on. As Śankara is said to have debated with the wife of Maṇḍana known also by the name Viśvarūpa, and defeated her, it may be presumed that women were highly educated in those days and that they were able to carry on disputation even on abstruse philosophical subjects. The contention that Maṇḍana and Sureśvara are quite different personages is not satisfactorily proved. Śankara returned from Badari to see his dying mother. When the Nambūdri Brāhmans of Kerala, to whose sect Śankarāchārya belonged refused to attend the funerals of his mother, he is said to have uttered a curse against them that no Brahman ascetic should receive food from the Nambūdris, that the Nambūdris should cremate their dead in the premises of their houses and that the Nambūdri sect should be degraded from the high status of the Brāhmans. This curse seems to be a later invention to explain the peculiar customs of the Nambūdris, it being implied that Śankarāchārya followed the customs of the Southern India Brāhmans renouncing those of his own sect. As there was no king known as Rājaśēkhara in Travancore at the time, it cannot be believed that when Śankarāchārya heard of the loss of the king's three dramas which he heard read before him in his younger days, he recited them from memory and restored them.

37. With his two disciples Śankara went on a pilgrimage to Madhyārjuna, Anantaśayana, Rāmasētu and South Canara where two more disciples named Hastāmalaka

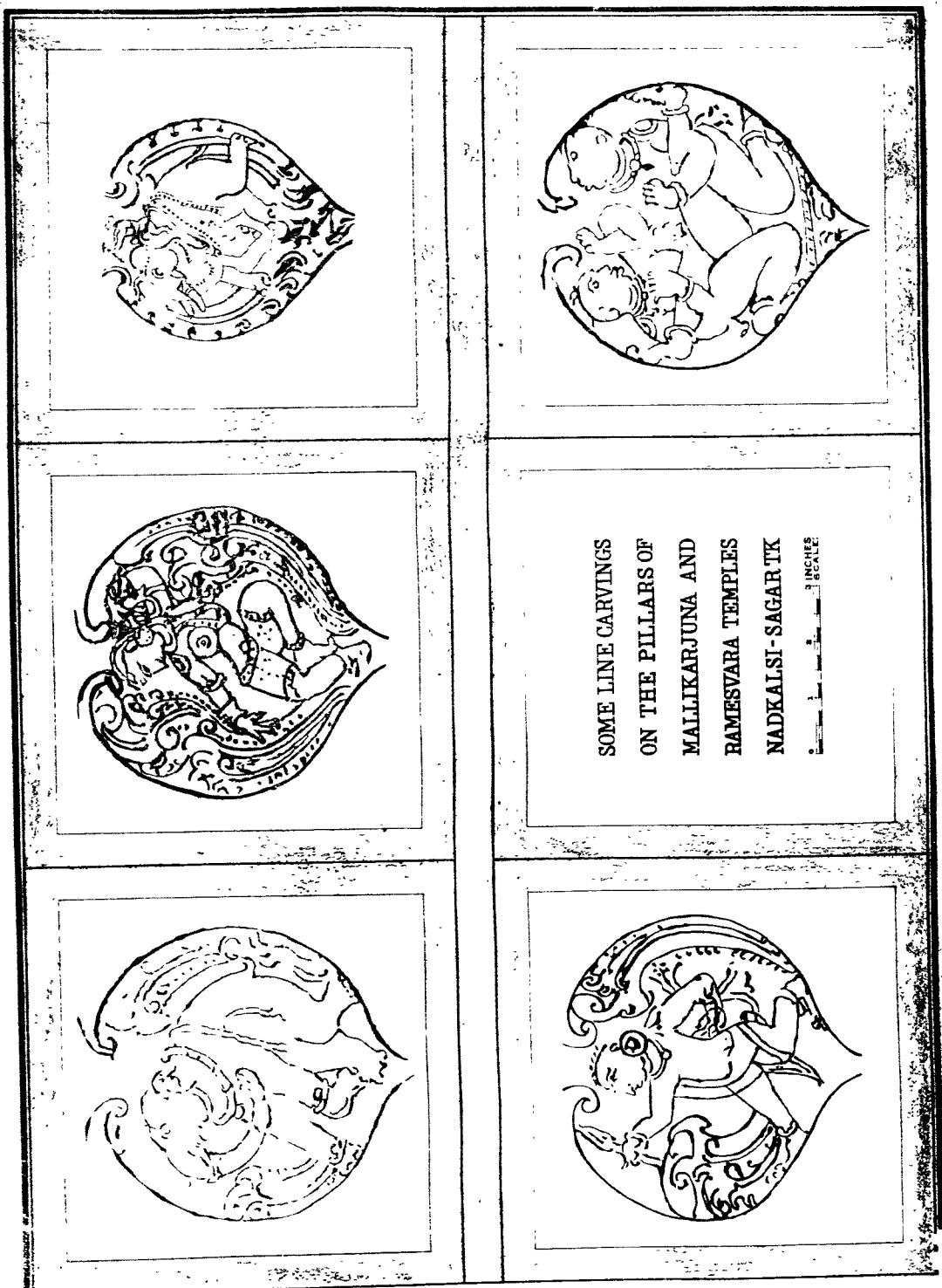
and Trôṭaka followed him. Having recovered from fistula, he continued his pilgrimage and passed through Gôkarna, Śrîsaila and Jagannâtha to Benares. The author says that he set up five mâths and mentions the name of Śringêri, Kâncchi, Badari, Kâśi, and Jagannâtha. He is said to have proceeded to Kashmir and conquered the goddess of learning in disputation and pleased her by his poetical skill even in the composition of erotics. At his request the goddess is said to have followed him and taken her permanent abode at Śringêri. As instructed by him Surêśvara stayed in the Mâth at Śringêri and Padmapâda in Pûri-Jagannâtha. Trôṭaka is said to have taken care of the Mâth in the North (Badari) and Hastâmalaka in the West (?)

38. Surêśvara was followed by Bôdhaghana, his disciple at Śringêri. The latter was succeeded by Jnânaghana whose successor was Jnânôttama. Next came Jnângiri who was followed by Simhagiri. Then came Iśvaratîrtha and Narasimhatîrtha one after the other. The latter was succeeded by Vidyâtîrtha known also as Vidyâśankara, learned in all the śâstras and expert in Tantra and Mantra.

39. Meanwhile the younger of the two sons of a poor learned Brâhmaṇ in Varângal had no taste for worldly pleasures and proceeding on a tour of pilgrimage through many sacred places of India to Śringeri embraced asceticism under Vidyâśankara. He was given the name of Bhâratîkrishnatîrtha and succeeded his guru on the latter's demise. A few years afterwards his elder brother became very anxious to know his whereabouts and going in search of him from place to place came at last to Śringeri and saw him living the life of a Sannyâsi. Vidyâśankara admired his learning and having initiated him in the Sannyâsa order named him as Vidyâranya. Vidyâranya showed his works, especially his Vêdabhâshya to Vidyâśankara who commended it and advised him to obtain the opinion of distinguished Pandits in different places in India. Accordingly taking the Bhâshya with him he went to Benares and other places and got their approval of the work. That Vidyâranya met a Brahmarâkshasa near the Vindhya hills and that following the instructions given him by Vyâsa in Benares he returned to Hampe and caused the Brâhmaṇ to obtain release from Râkshasa nature, is a story in the work apparently to magnify Vidyâranya's intellectual and spiritual works. There seems to be nothing incredible in a second story narrated of him in the work. He was a little dull and following the advice of a woman who prevented him from committing suicide for the sake of his dullness he continued to worship the goddess of learning and became a very learned man.

40. At this time Sangama, a descendant of the Yadu family was the king of Hampe and its neighbouring land. He had five sons named Harihara, Kampa, Bukka, Mâra, and Muddapa. Harihara and Bukka were employed by Vîrarudra, king of Varângal as his financial officers. When Vîrarudra and his successor Râmanâtha were successively dethroned and driven out by the Sultan of Delhi, both Harihara and Bukka were captured and imprisoned in the castle of the Cavalry commander of the Sultan. Though they effected their escape, they were recaptured and placed before the Sultan. Pleased with their valour, he released them and permitted them to rule over the Dekhan. After crossing the Krishnâ, they had however to encounter Ballâla in battle and having been defeated by him, they fled for safety. Having again gathered their scattered force, they succeeded in reaching Hampe. After seeing Vidyâranya there and receiving his blessings, they led their army against Ballâla and having conquered him in battle, established their sovereignty over the Dekhan.

41. Meanwhile Mâdhava and Sâyaṇa, ministers of Harihara, paid a visit to Vidyâranya and requested him to bless them with progeny. Vidyâranya told them that none of them would have an offspring and that if they would publish in their own name the Vedabhâshya and other works written by him, they would have the benefit





they aspired for from a son of their own. This they did and that is how a number of works written by Vidyâranya, are even now known as Mâdhaviya and Sâyanîya (Mâdhava's and Sâyaña's).

42. Following the advice of Vidyâranya, Harihara and Bukka strengthened their army and routed out Hoysala Ballâla in battle and built a new city under the name Vijayanagara. The date on which the foundation of the city was laid is stated in a verse as follows :—

“ When there have elapsed the years measured by 1258 (Nâga-ishu-arka) in the Śaka era, in the year Dhâtri, in the month of Vaiśâkha, in the bright fortnight, on Sunday the 7th lunar day with the constellation Bharani, Vidyâranya laid the foundation of the city of Vijayanagara ”.

There is however some error in the date given here. The week day does not agree with the Tithi, nor does the Nakshatra.

The city is said to measure two Yojanas both in breadth and length.

43. On the occasion of crowning Harihara in the new Capital Vidyâranya caused the king to make a number of land and money grants to learned men. To replenish the treasury of the Kingdom Vidyâranya is said to have caused by the power of his penance an abundant shower of gold from heaven. Harihara's son who appeared to be dumb gained his power of speech through Vidyâranya's charms. Having gone to Kâśî for a secoud time Vidyâranya is said to have established two Maṭhs. At his suggestion Harihara made rich land grants to Śringeri Maṭh and sent the information to Śringeri through Mârappa. Vidyâranya is also said to have cured Bukka of a deadly disease from which he was suffering. It is on this occasion that Vidyâśankara temple was constructed at Śringeri. A letter was sent to Vidyâranya in Kâśî requesting him to return to Śringeri. Meanwhile Bhâratîkrishnatirtha died and Vidyâranya succeeded him. At the same time Bukka also died at Vijayanagar and Vidyâranya arrived here and crowned Harihara II, son of Bukka.

44. In addition to the rich land-endowments given to the Śringeri Maṭh, Vidyâranya is said to have secured for the Maṭh a number of Birudas (honours and titles) from the emperor of Vijayanagar. The list of Birudas is as follows :—

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. An umbrella named Mahîchakra. 2. Śankha, big conch shell. 3. Chakra, a discus. 4. Two Châmaras. Chowrie fans. 5. Kartari, a staff with its top shaped like scissors. 6. A pair of Sûryapânas (?) 7. A pair of white umbrellas. 8. A Dundubhi, a drum. 9. A Jayaghaṇî. Victory bell. 10. Two drums called the sun and the moon. 11. Chakra, a drum so-called. 12. A Damaruga, a small drum. 13. A pair of Meghâmbara, two pieces of cloth as blue as a cloud. | <ol style="list-style-type: none"> 14. Two white conch shells. 15. A pair of day-torches. 16. Makara-tôrana. An arch shaped like Makara, a sea monster, signifying the honour due to the preceptor of an emperor. 17. Jagajjampi, a big umbrella. 18. A pair of Meghâjambaras, two umbrellas so called. 19. Patâka, a flag. 20. Ândolikâ, a Palanquin. 21. Simhâsana. A seat so called. 22. Pâduka, two wooden slippers in-laid with gems. |
|---|---|

45. After receiving these honours Vidyâranya returned to Śringeri accompanied by Harihara II. A temple to Bhâratîkrishnatirtha was built and two Agrahâras called Śringapura and Vidyâranyapura respectively were also constructed and given to learned Brâhmans together with Vrittis or agricultural lands for living.

46. Vidyâranya was succeeded by Chandraśekhara-bhârati who was followed by Nrîsimhabhârati. Then came Purushottamabhârati who was greatly honoured

by Bukka II of Vijayanagar (1405-1406) and who built temples to Chandraśekhara and Nṛisimhabhāratis.

47. Purushottamabharati's disciple was Śankarabhārati. They were both honoured by Rāmadevarāya of Vijayanagar (1406-1416). Śankarabhārati's disciples were Chandraśekharabhārati and Nṛisimhabhārati, both of whom appeared as if they were the sons of Śiva himself.

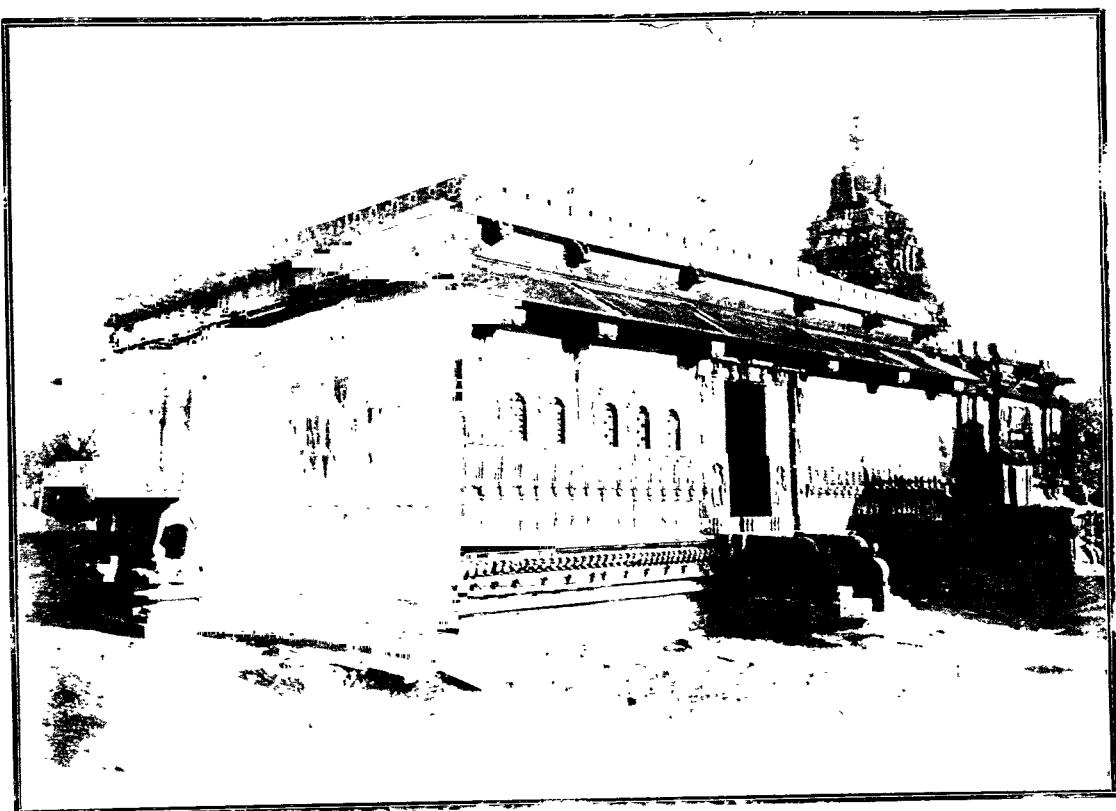
48. The text here is not clear as to whether these two persons successively followed Śankarabhārati on the pontifical seat at Sringeri and whether Rāmachandrabhārati succeeded Nṛisimhabhārati or Śankarabhārati. Rāmachandrabhārati was succeeded by Nṛisimhabhārati. Both Rāmachandra and Nṛisimha were greatly honoured by Praudhēvarāya (1414-1446) and Virūpāksha (1467-1478). Then came Dviguṇa Nṛisimhabhārati who was greatly respected by Mallikārjuna (1446-1467) and also Rāmadēva. He was followed by Abhinava Nṛisimhabhārati who was greatly revered by Virūpāksha (1467-1478). Venkaṭappa Nāyak of Ikkeri (1582-1629) presented him with his own green flag as a badge of honour. His commentary on the Śivagīta is a learned work. He was an expert in Tantras and Mantras. He selected a boy of foreign country as his disciple under the name Sachchidānandabhārati.

49. At the invitation of Venkaṭappanāyak of Ikkeri, both Abhinava Nṛisimhabhārati and Sachchidānandabhārati went to Ikkeri. Sachchidānandabhārati made discourses in Tarka, Mīmānsa, and Vedānta in the Court of Venkaṭa, and was admired for his learning by the Court Pandits. Spending a few days in Ikkeri and Sāgara, the Guru with his disciple returned to Śringeri. After the demise of Abhinavanṛisimhabhārati, Sachchidānandabhārati succeeded him. At the request of Venkaṭappa Nāyak, the Guru proceeded to Ikkeri and Kolūru where he worshipped Goddess Mūkāmbā.

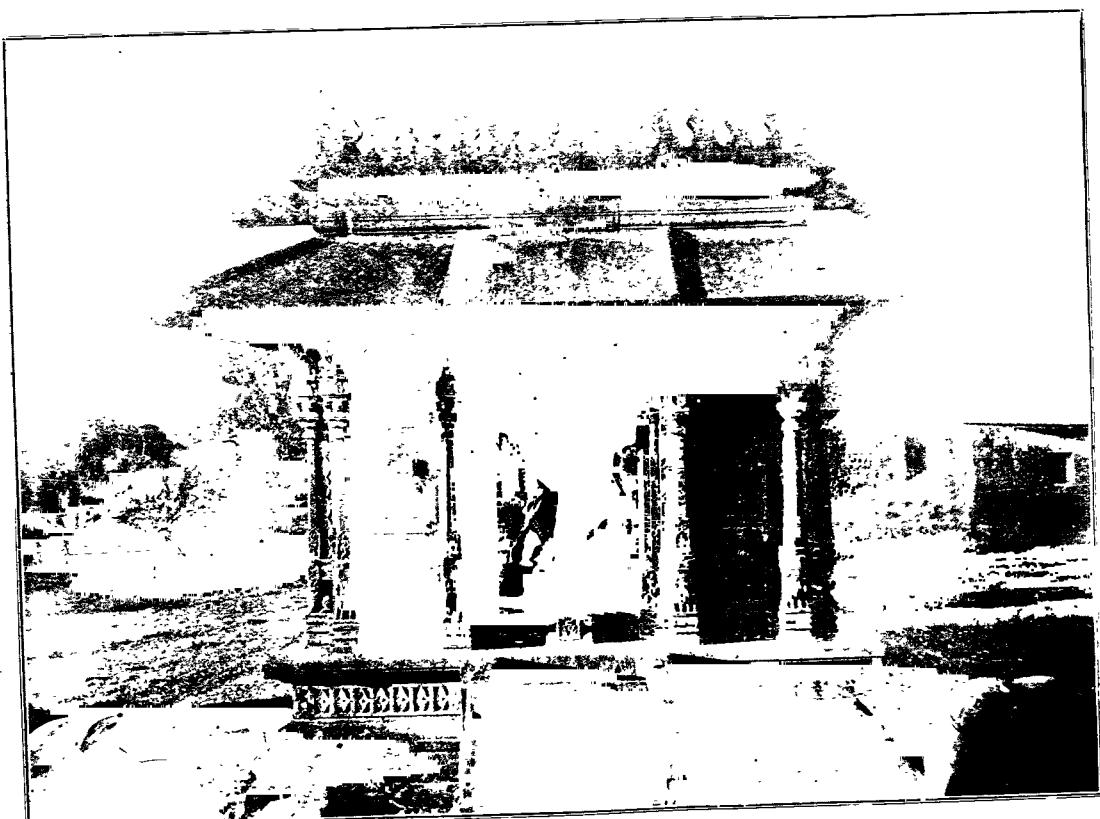
50. Venkaṭappa was succeeded by Vīrabhadranāyak (1629-45). The chief of Kalaśa by name Bhairava who was waiting for an opportunity to recover his territory seized by Venkaṭappa now invaded the territory of the Keladi State and took possession of some part of Keladi territory measuring six yojanas (24 miles), Śringeri being situated within it. Bhairava sent some of his officers to fetch Sachchidānandabhārati to Kalaśa, his capital. Without fearing him the guru went to Kalaśa and was lodged in a tent on the bank of the Tunga. After going through his usual daily religious duties the guru went to see Bhairava in his palace and having praised the good qualities of Vīrabhadranāyak, his enemy and having blessed Bhairava, boldly sat before the greedy chief. Intent on taking away the wealth of the Śringeri Maṭh, Bhairava marshalled his brave warriors with drawn swords before the Guru. Sachchidānandabhārati showed no signs of fear and began to discourse on spiritual subjects in a grave and dignified tone. Thinking that the ascetic was no timid man to surrender the wealth of the Maṭh to him, Bhairava presented the Guru with silk cloths and sent him back to Śringeri. No sooner had the Guru reached Śringeri than came Bhairava to Śringeri with his army. Having been frightened at the sudden arrival of the plunderer at Śringeri, most of the inhabitants left Śringeri for a neighbouring village for safety. Having won over the treasurer of the Maṭh, Bhairava carried away the money of the Maṭh. Having made a ditch round Śringeri as a protective measure against his enemy, Bhairava went before the Guru and fearing his spiritual powers returned to Karakala without making any attempt to pacify him. The army of Virabhadra followed the chief and surrounding Karakala interrupted the movements of Bhairava.

51. With a view to see Sachchidānandabhārati, Vīrabhadra came to Tirthahalli where he came to learn that having won over his own army, Bhairava was marching against him. Coming to know that Bhairava was again marching against Śringeri,

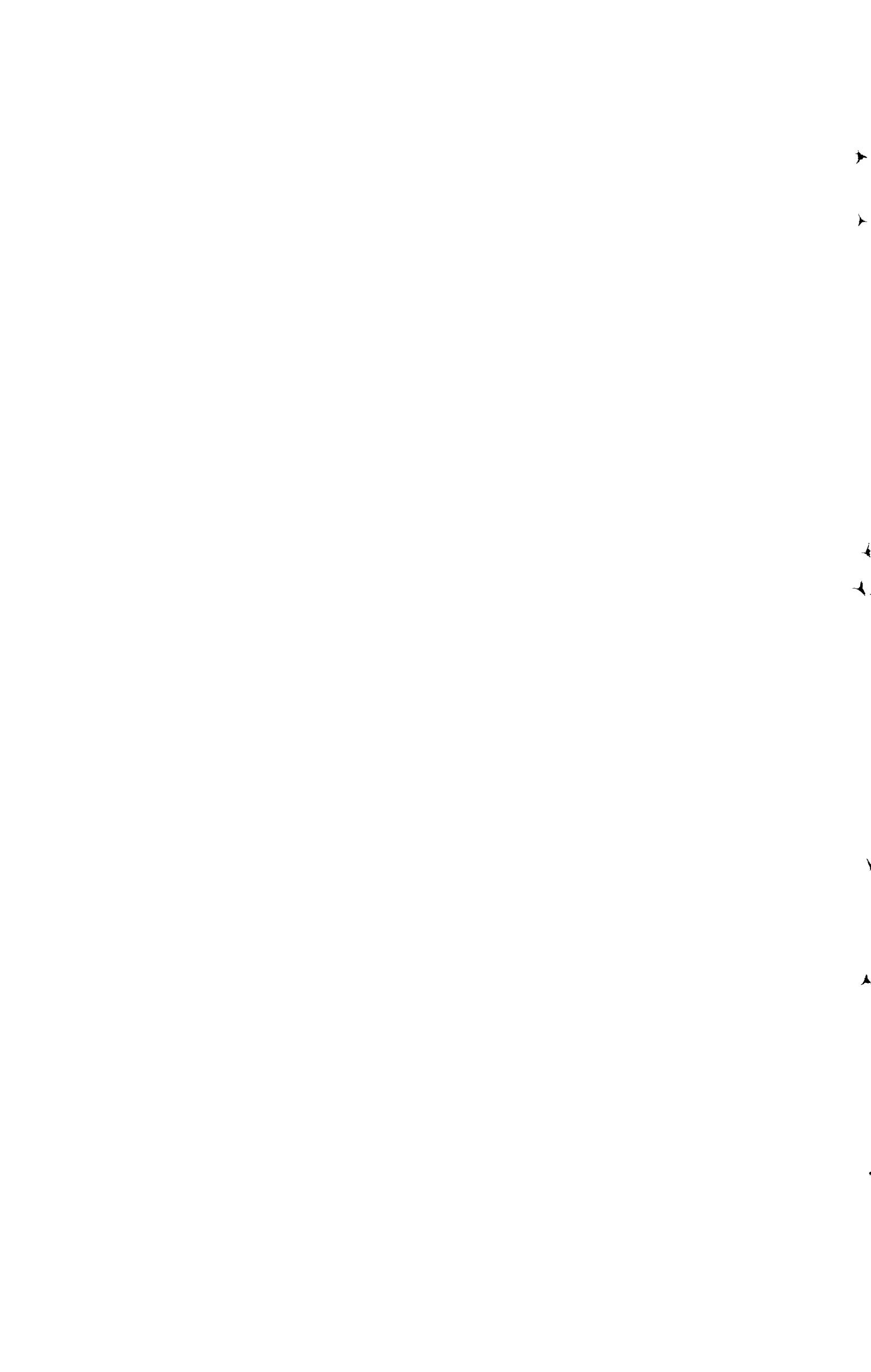
PLATE X.



NORTH-WEST VIEW OF AGHORESVARA TEMPLE, IKKERI.



SOUTH VIEW OF NANDI MANTAPA, IKKERI.



Sachchidânandabhârati was about to leave the town for engaging himself in making penance elsewhere. Meanwhile Virabhadra sent a Pandit to tell the Guru that he was prepared to put down Bhairava and that there was no necessity for the Guru to leave the Mâth. Accordingly the Guru sent blessings to Virabhadra and performed penance in the Mâth for the king's victory. In the battle which ensued between them, Bhairava sustained a defeat and surrendered himself to Virabhadra who, pleased with his submission, allowed him to go back to his capital and keep peace. Hearing this the Guru was immensely pleased and narrated the stories of Bhârata and Râmâyana to Virabhadra. It is at this time that the Guru composed a Kâvya called Râmachandramahôdaya. But the Guru's peace was short-lived, for a few days after, Bhairava plundered the Mâth for a second time and made the Guru "as emaciated as the crescent moon after the loss of his wealth". The Guru left the empty Mâth and lived somewhere outside Šringeri. Hearing of this, Virabhadra stationed some of his army on a mound near Šringeri to guard the town and persuaded the Guru to return to the Mâth. Šringeri now became partly a military station and partly a sacred place of gods and saints. Having seen the gods and saints of the Mâth and received the blessings of the Guru, Virabhadra returned to Ikkeri.

52. Enraged at this, Bhairava sent his army for a third time and besieged the town. The Commander of Virabhadra's army was a man of low character and having been bribed by Bhairava began to retreat before Bhairava's army. The inhabitants of Šringeri were very much frightened and appealed to the Guru for help. The author of the Guruvamśa-mahâ-kâvya seriously narrates the story that the Guru saw in his dream that at his fervent prayer the Gods and Goddesses of the Mâth attacked Bhairava's army and put it to flight and that as the Guru dreamt there was no army besieging the town the next day. The Guru is said to have composed in memory of the victory his three minor works called Guru-śataka, Minâkshî-śataka and Kovidâshṭaka and lived in peace for the rest of his time.

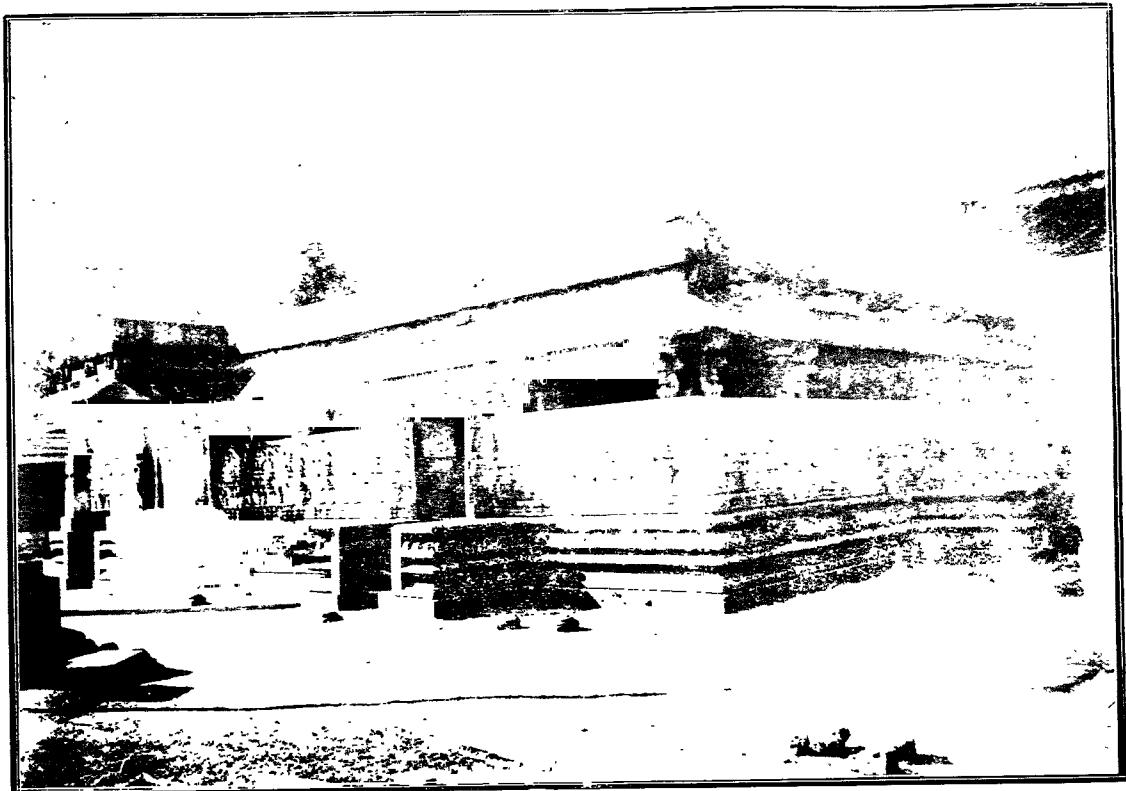
53. In Keḍadi, Virabhadra was succeeded by Šivappa Nâyak (1645-1660). He seemed to be indifferent towards the Šringeri Mâth. Urged by his followers Sachchidânandabhârati proceeded though uninvited to Bidure, the capital of Šivappa, who however, received the Guru with due honours and sent him back to Šringeri highly pleased. The Guru built a temple in Šringeri and set up the Goddess Bhavyâmbikâ. As one Narasimha-yôgi, the successor of Râmachandramuni did not behave well towards the Šringeri Mâth, he was driven out of Bidure and ordered to reside in a mât at Sangama. The lands and other properties of the Mâth were handed over to Šringeri by Šivappa Nâyaka. After the demise of Sachchidânandabhârati, Nrîsimhabhârati ascended the pontifical seat at Šringeri and at the invitation of Chennammâji (1671-1677) the widow of Šivappa Nâyak went to Bidure. Having stayed there a few days, he returned to Šringeri. During the great famine in the year Akshaya A.D. 1686, Nrîsimhabhârati was so liberal as to feed daily more than a thousand people come to the Mâth for relief. His successor was Sachchidânandabhârati and he was duly anointed as the Guru on the third lunar day of the dark half of Phâlguna of the cyclic year, Pârthiva in Šaka 1627 corresponding to A.D. 1705 and was greatly honoured by Basava, Chennammaji's successor at Bidure (1697-1714). At the invitation of the Nâyak he also proceeded to Bidure and returned to Šringeri with honours. Sometime after this, the Guru proceeded on a pilgrimage to Subrahmanya where his procession with all honours is said to have been carried out inspite of the powerful opposition made by the followers of Madhvâchârya. The Guru bathed in the Kumâradhârâ and worshipped Subrahmanya in the cyclic year Ânanda (A.D. 1734). From Subrahmanya he proceeded to Vêlâpura at the request of the Nâyak of that place and his

ministers. Then he went to Uppinangadi and Inavallipura (?) and from that place he passed through Koṭisvara and Honnâvâr to Gôkarña where the Guru took necessary measures to guard the wealth of his Math against a pirate chief, who failing in his attempt to steal the valuables of the Math, directed his attention to the wealthy inhabitants in Gôkarña and Udupi and carried away both their wealth and women.

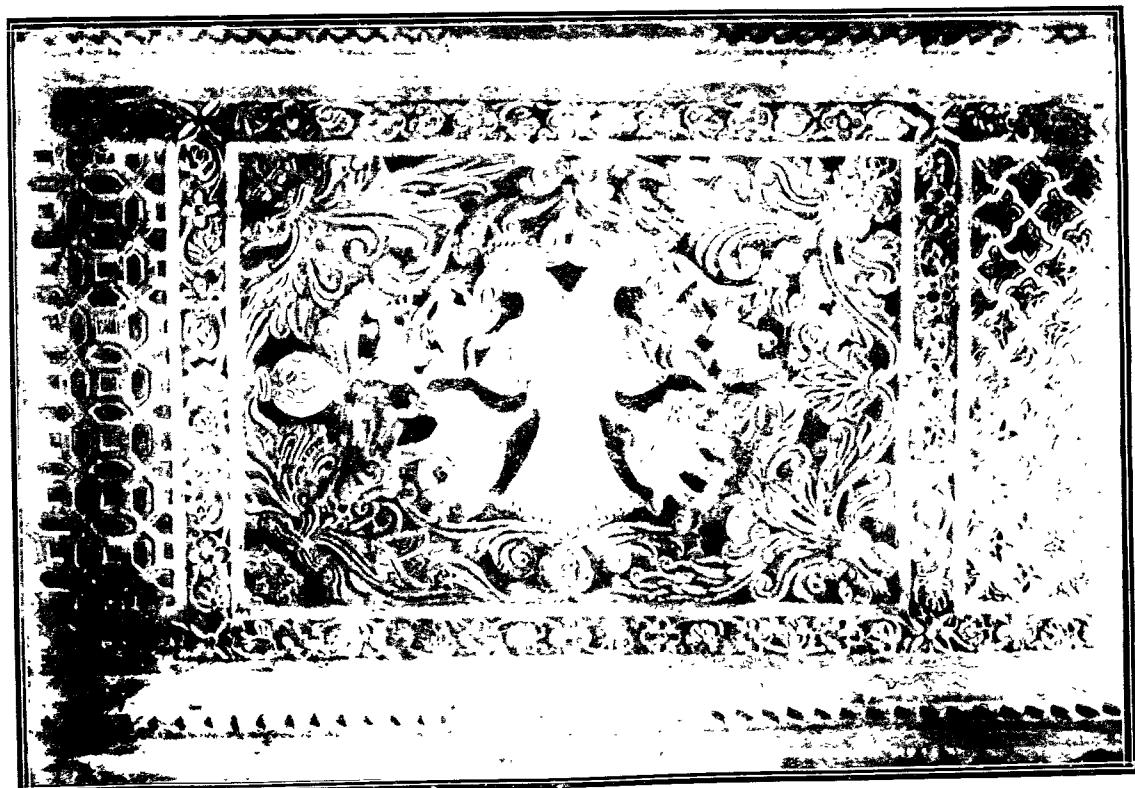
54. From Gôkarña the Guru went through Manôjna-nârâyanapura to Šringeri. On his way to Šringeri he proceeded to Benkipur at the request of Hanuma, a Pâlyagâr chief at the place. From Benkipur he passed to Tarikere, the stronghold of another Pâlyagâr chief called Paṭṭâbhîrâma who presented the Guru with an elephant to carry the victory drum in addition to large sums of money. After reaching Šringeri and spending some time there Sachchidânandabhbârati proceeded again to Gôkarña on the occasion of a solar eclipse. From Gôkarña he went to Bilige at the request of the Pâlyagâr Chief of that place. From Bilige he went to Banavasi and received from Sadâśiva, the chief of Banavasi, large sums of money as presentation to the Math. From Banavasi he returned to Keļadi at the request of Vîrabhadra, the successor of Basava and paid visits to Sâgara, and Ikkêri. From Ikkêri he returned to Šringeri halting for a few days at Tirthahalli on his way back. Again at the request of Sômaśekharanâyak (1714-1739) Sachchidânandabhbârati went to Bidure and was given a hearty reception by the Nâyak accompanied by his ministers and army. Having spent a few days there, he returned to Šringeri."

55. Such is the brief biographical sketch of the successive Gurus of Šringeri given by Lakshmaṇâśâstri in his Guruvamśaparamparâ. It is to be noted how the life of the Gurus of the Šringeri Math had taken quite a different turn with Bhârati Krishṇa Tîrtha under the influence of Vidyâranya. From Surêśvarâchârya onwards down to Vidyâśankara, the chief avocation of the Gurus was learning, spread of learning and penance. They had no Jahagirs or land-endowments to manage, no rituals to observe except self-realisation and no tours to make with elephants, camels, palanquins, flags and other paraphernalia of titles, honours. With the arrival of Vidyâranya at Šringeri everything changed. With the money and materials secured by Vidyâranya for the Math, Bhârati Krishṇatîrtha caused the temples of Sâradâ and Vidyâśankara to be constructed. Besides the daily worship of the Gods, Goddesses, and saints, special worship on the occasions of Navarâtra in September and October, Sivarâtre in February and other religious festivals on other occasions began to be performed and such performances required the expenditure of large sums of money. With a view to meet the expenditure of money necessary for worship and for feeding crowds of Brâhmans gathered from all quarters on the festive occasions, Vidyâranya succeeded in getting from the Emperors of Vijayangar for the math rich land-endowments. With a view to impress the people with the importance of the Math, he succeeded in getting also from the emperors of Vijayanagar various kinds of honours unknown to any Math till then.

56. Thus instead of remaining a calm centre of study, contemplation, and penance as it was before, the Math became a small state with officers to collect its revenue and spend it, with priests to carry on the daily and special worship and with a huge body of servants to take care of the honours of the Math. The Gurus from Vidyâranya onwards seem to have been termed Râja-hamsas or royal saints consistent with the stately rank of the Math. The other Maths established by the followers of Râmanujâchârya and Madhvâchârya followed suit and vied with each other in securing from different kings extensive land-endowments and various forms of titles and honours for their respective Maths. Thus beginning as centres of religious and philosophical culture Maths have become institutes of organised temple worship and of feeding crowds of pilgrims thronging them.



NORTH-WEST VIEW OF RAMESVARA TEMPLE, KELADI.



GANDABHERUNDA CEILING IN VIRABHADRA TEMPLE, KELADI.



PART III—EPIGRAPHY.

57. The total number of records collected during the year is 113. Of these, 11 are copper-plate grants, 3 sannads and the rest stone inscriptions. These records relate to Vaydumbas, Cholas, Châlukyas, Kalachuryas, Yâdavas, Hoysalas, Vijayanagar kings, Keladi chiefs, Gersoppa chiefs, Mysore kings and others. A dynastic and chronological list is appended at the end of the report.

The inscriptions discovered in and around Gersoppa reveal the names of some new families of kings related to each other by ties of marriage and ruling over parts of Shimoga and Canara in the 15th century A. D. They are Honna, King of Gersoppa, Mangarasa of Nagirapura, Basavadêvarasa of Banavasi and others.

A noteworthy feature of some of the inscriptions collected during the year is the power exercised by the Mahajanas in villages in granting lands for religious and charitable purposes with or without reference to the ruling sovereign. (*vide* No. 4, 7, 19, 113).

Attention is also drawn to the custom of setting up a stone to afford shelter to refugees seeking protection against enemies advancing to slay them. (*vide* No. 33).

58. NEW INSCRIPTIONS DISCOVERED DURING THE YEAR.



1.

CHITALDRUG DISTRICT.

DAVANGERE TALUK.

On a vīragal set up in Kallēśvara temple in the village Bētūr in the Hobli of Dāvāngere.

Kannada language and characters.

1. svasti śrī . . . Śrīmukha-samvatsarada Mārgaśira
2. suda . . . Śukravāradandu Kundagōla
3. Kaligaḍu Nāḍigara
4. Nāravanāya . . . maḍidam

Note.

This records the death of one Kaligadu Nāḍigara Nāravanāyaka of the village Kundagol, probably in some battle, on Friday in the bright half of Mārgaśira in the year Śrīmukha.

2.

On a stone lying buried in a mound of earth called Jagannāthakatṭe near the village Lōkikere in the Hobali of Hadadi.

Size 6' × 2'.

Kannada language and characters.

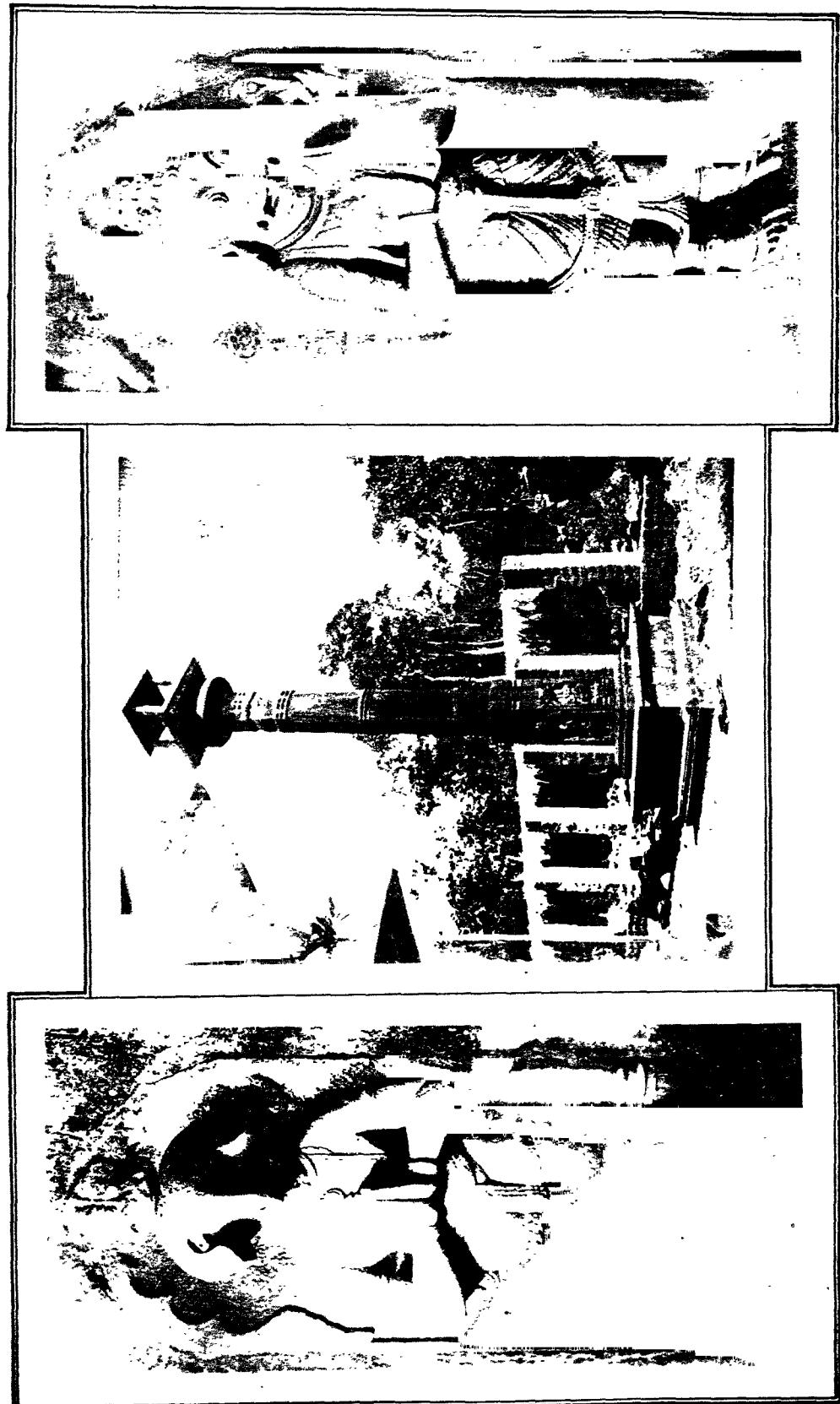
1.
2.
3. Pramādi
4. . samvatsara
5.
6. mahārājādhirāja Śrī Hoysala Sōmēśvara
7. Kankappajīya
8. . . . mattar à . . .
9. pratishṭhe . . .
10.
11. sāsira kavileya
12. sva-dattām para-dattām vā yō harēta vasundharām shashṭhir-varsha-saha-srāṇi vishṭhāyām
13. jāyatē krimih! sāmānyō'yam dharma-sētur nrupāṇām kälē kälē pālanī-
14. yō bhavadbhīh sarvān ētān bhāvinah pārthivēndrān bhūyō bhūyō yāchatē Rāmabhadrah.

Note.

Several lines in this inscription are either partially or completely effaced. It seems to record the consecration of some god in a temple under the management of a priest named Kankappajīya during the reign of the Hoysala king Sōmēśvara in the year Pramādi and the grant of some land for the temple. The usual imprecatory verses are found at the end of the grant.

PLATE XII.

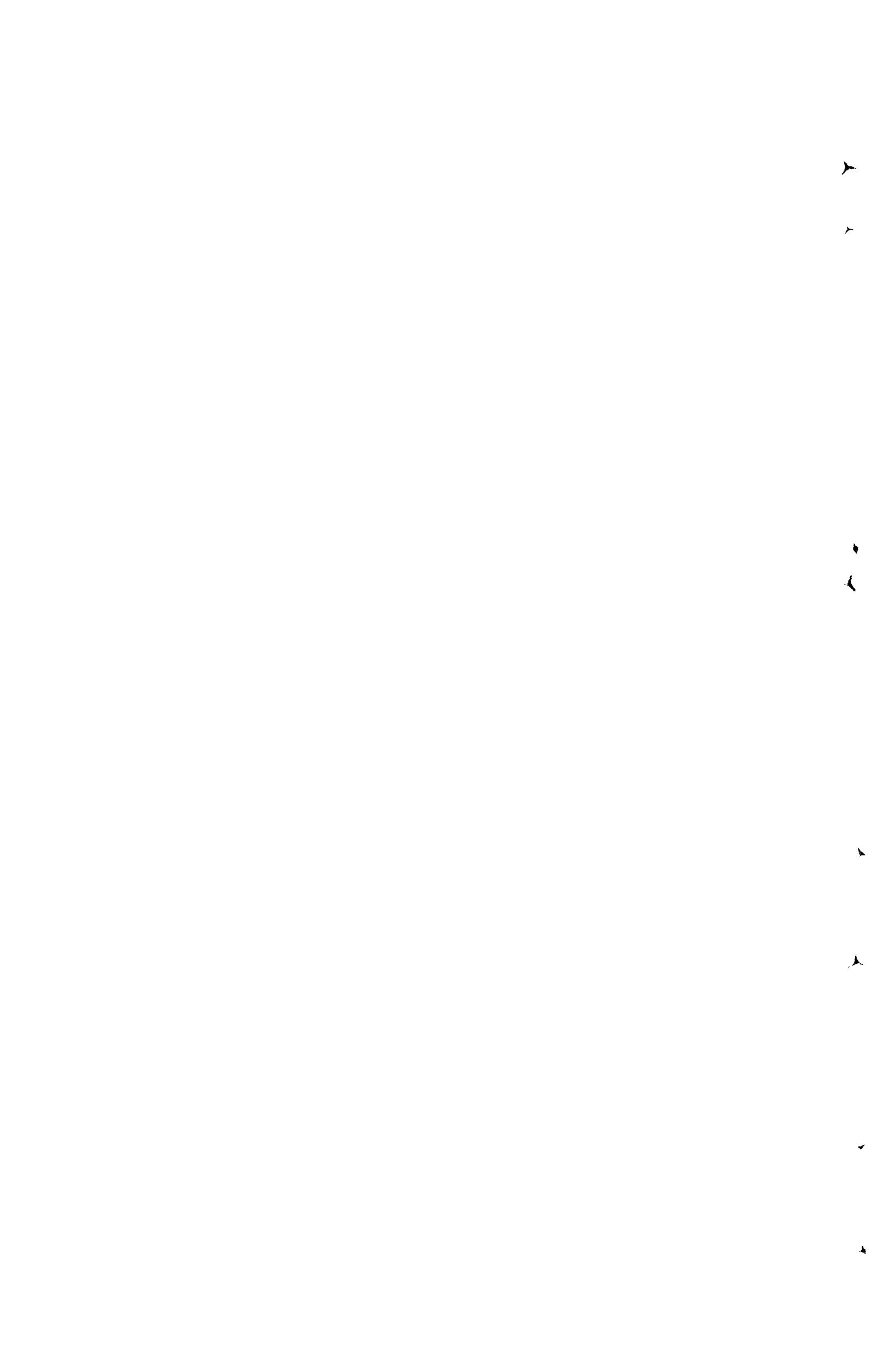
VIRABHADRA TEMPLE, KELADI.



DAKSHA FIGURE.

LAMP PILLAR.

NARASIMHA FIGURE.



3.

On a pillar in the navaranga of Kôdi Kallêśvara temple in the same village Lôkikere.

Modern Kannada language and characters.

1. yî dêvastâna sitilavâgi idan-
2. tadanu
3. Yiśvara sam . kârtika śuda
4. . . . Timmappanahalî Ranga
5. . . . Channabasava
6. . . staru mâḍida sêve

Note.

Some letters in this inscription are illegible. The inscription seems to record the renovation of the temple (in which the pillar containing the inscription stands) from a state of decay by the villagers Timmapanahalli Rangapa, Channabasava and others.

4.

HASSAN DISTRICT.

ARSIKERE TALUK.

On a stone set up in front of Maṇeṣvara temple in the town of Arasikere in the Hobali of Arasikere.

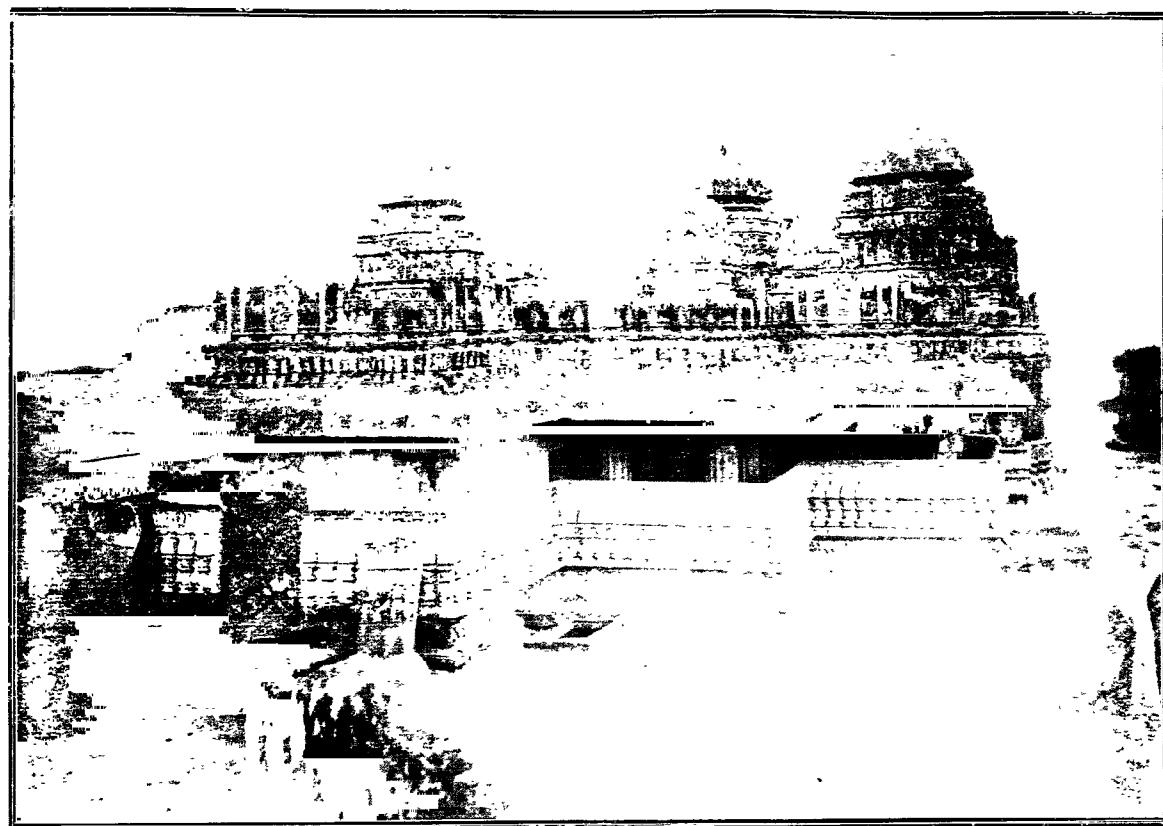
Size 3'—6"×2'—3".

Kannada characters and language.

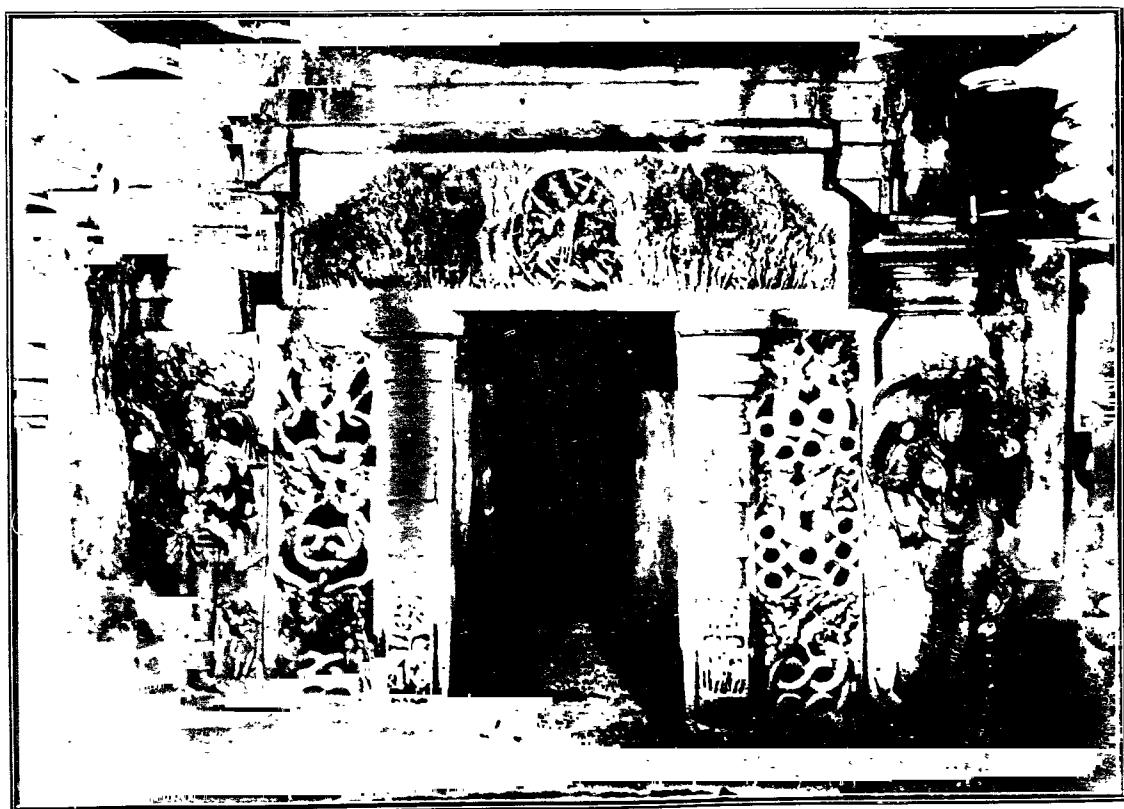
1. Śrī Mahā-dēva śaraṇu namas tunga-śiraś-chumbi-Chandra-chāmara-chāravē
trai-
2. lōkya-nagarārambha-mūlastambhāya Śambhavē svasti śrī jayābhuyudaya
Śālivāhana śaka varusha
3. 1291 neya Kilaka-samvatsarada Chayitra su 1 . . . dandu śrīman-mahā-
maṇḍalēśvara
4. ari-rāya-vibhāda bhāshege-tappuva-rāyara-gaṇḍa śrī Vīra-Bukkaṇṇa-vaḍe-
yaru prithvī-rā-
5. jyam gayivali śrīman-mahā-pradhānam Basaveya-damṇāyakara nirūpa-dim
Sāupeya
6. Viṭhangala maga nāyaka Āchartsara adhikāradalu māḍida dharma svasti
samasta-praśasti-sahi-
7. ta śrimatu sarvanamasyada piriya-paṭṭada mahāgrahāram Udbhava
sarvajna Viravijaya Ballā
8. ḥapuravāda Arasiyakereya śrimad asēsha-mahājanañgaļu sāyirokkalu mā-
9. ḫida dharma Vīraḍiya Mallikārjuna-dēvarige hostāgi dēvālyava māḍida
sammandha ā-dē-
10. vara amṛita-paḍige Aguliya bayalalu ā dēvara gade kamba 40 ā dēvara
kai Vūr-a-
11. ḫiyottinali kai 1 sanjemaṭhadha hindāṇa kai 1 antu ā dēvara amṛitapa-
12. ḫige mānyavāgi naḍasi bahevū śrīkāriya
13. dēvālyā māḍuva kalukuṭigare māḍuvudake sahāyavāgi
14. . . . gi . . . sammandha ā Mallikārjuna-dēvara śrīkāriya
15. . . . jayanu ā-Chandrārka māḍuvantāgi ā śrimad asēsha-mahājanangalū
māḍida
16. dharmma ā dēvarige hūḍoṇṭa Sōmēśvararotinali Vīra māḍi-konḍiha
hūḍoṇṭa ā Vīraya
17. . . . hinde vondu hūḍoṇṭa ā dēvarige saluvudu . dharmavan a-
18. ḥidavaru Kāsiyali . . kondā pāpadalu hōharu mangala mahā śrī
19. bokkasada sēnabōva Jannayyana Narasimhvadēvana baraha

Note.

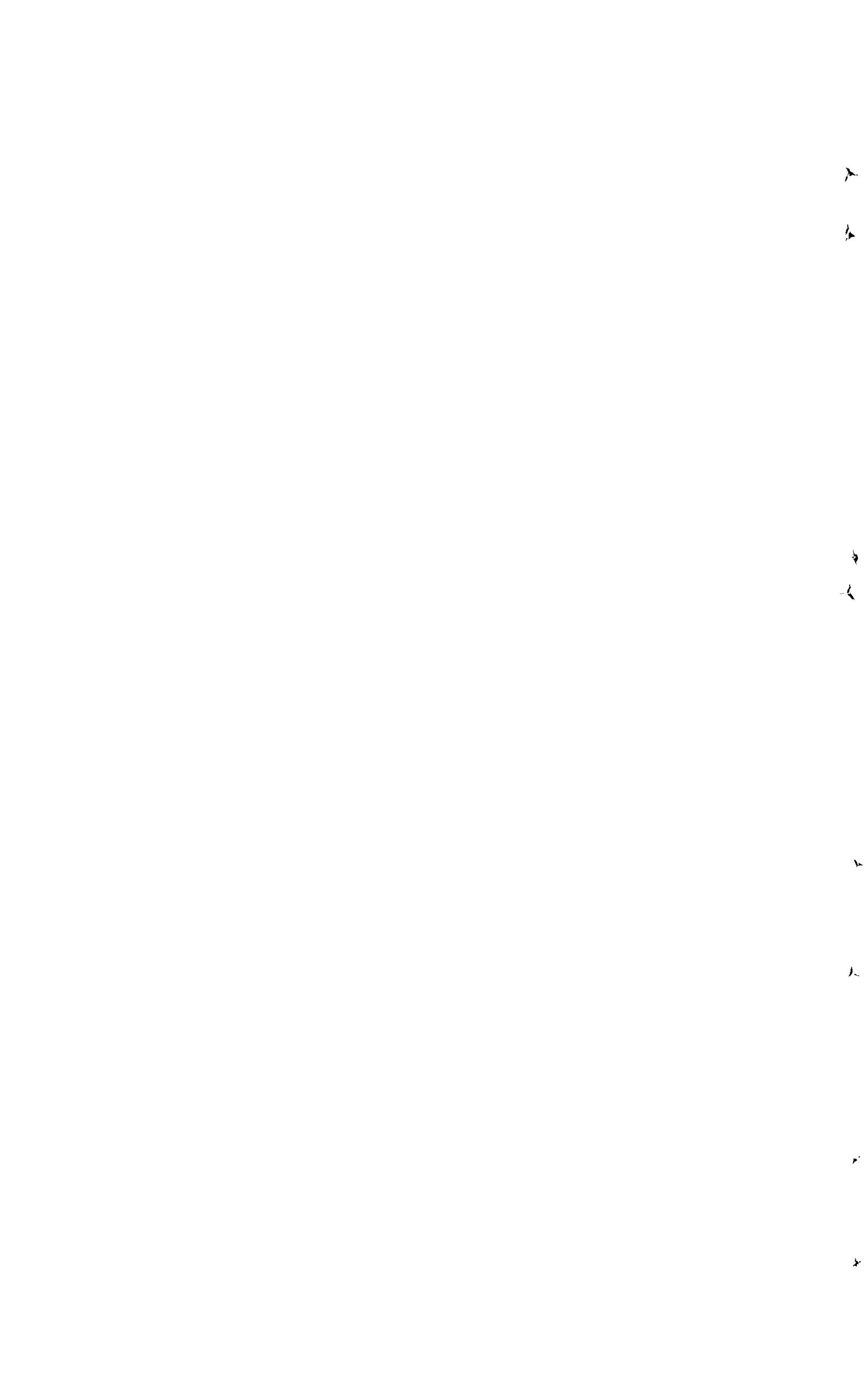
This records the gift of 40 kambas of wet land in the village Aguli and 2 plots of wet land near the same village as mānya for the service of food offering in the temple of god Mallikārjuna newly constructed by the mahājanas of the agrahāra village Udbhava-sarvajna-Vīravijaya Ballālapura *alias* Arasiyakere in the reign of Vijayanagar king Bukkaṇṇa Vodeyar (with titles), and under the orders of mahāpradhāna Basaveya daṇṇāyaka, while Nāyaka Ācharasa son of Sāupeya Viṭhangal was governing the land. A flower garden near the temple of Sōmēśvara in the village and cultivated by the gardener Vīra is also stated to have been presented by the mahājanas for the



NORTH-EAST VIEW OF KEDARESVARA TEMPLE. BELGAMI.



SUKHANASI DOORWAY OF TRIPURANTAKESVARA TEMPLE, BELGAMI.



service of God (Mallikârjuna) and some land is also said to have been granted to the masons (kalukutiga) who worked at the temple. The date is given as 1st lunar day of the bright half of Chaitra of the year Kilaka, Śaka 1291 (A.D. 1369). It is however not verifiable. The inscription is stated to have been written by Narasimhadêva, son of Jannayya, accountant in treasury (bokkasada sénabôva). The usual imprecation is found in the record.

5.

On the foot of a pillar in the same temple.

Kannaḍa characters and language.

1. Payimgala-sam
2. Āsâda
3. . . śrî-Râmaya .
4. . . galu . . bitṭa
5. . . . nandâ . . .
6. dharma

Note.

Many letters in the inscription are effaced. It seems to record the provision made for the service of keeping a light in the above temple by śrî Râmaya in the month of Āshâdha in the year Paingala. The date is not verifiable.

6.

On a boulder of rock to the south of the same temple.

Kannaḍa language and characters.

1. Khara-samvatsaradalu
2. Mallaya Dêvayya
3. śrî Mallikârjuna-dê-
4. vara sêvege yettisida
5. kallu-kelasada maṇṭa-
6. pa

Note.

This records the construction of a maṇṭapa for the service of God Mallikârjuna by Mallayya in the year Khara. The date is not verifiable.

7.

On a stone lying on the bank of a canal near the road to Kâtavâdi at the foot of a hill to the west of the same temple.

Size 3'—6" × 2'—0".

Kannaḍa language and characters.

1. svasti śrîmatu Vikṛiti-samvatsa-
2. rada ṣu su 13 Ŝu śrîmatu
3. mahâpradhânam Basava Danṇâ-
4. yakara nirûpadim Tamma-
5. yyanum Mallayyanum mahâ-
6. janangalum samasta-nakharamga-
7. lu śrî Mallikârjunadêvarige
8. bitṭa gadde salage 5 aydu.

Note.

This records the grant of a field of wet land of sowing capacity of 5 salages for the service of God Mallikârjuna by Tammaiya and Mallayya and the mahâjanas and nakharas (citizens) under the orders of the illustrious mahâpradhâna Basavadaṇṇâyaka on Friday 13th lunar day of the bright half of Śrâvâna of the year Vikriti (date not verifiable).

8.

On a stone lying on a side of a field at the foot of Maleya Mallêśvara hill near the same town Arasikere.

6'—6"×3'—6".

Kannada language and characters.

- 1—35
- 36. . . . Hoysalâyadola
- 37. . . . avarôl madhyamanâgi
- 38. lôkôttamam tânenalu
- 39.
- 40. Vîra-Ballâla-dêvarasaru
- 41. . . . Huligereya nelevîdinolu
- 42.
- 43.
- 44. . . lôkadolu | śvasti samasta-gu
- 45. . . . praje-mechche-gaṇḍarum
- 46. . . . Râjâdhâyakshada
- 47. . . . rige vadđavâra uttarâyaṇa-sankramâṇa
- 48.
- 49. dhârâ-pûrvvakam mâdi koṭṭaru
- 50. int i dharminavam pratipâlisidavaru Gange Vâraṇâsi Kurukshêtradol
- 51. dharmavam keḍisidavaru kavileya konda
- 52. śva-dattâm para-dattâm vâ yô harêta vasundharâm shashṭi-varsha-saha-
srâṇi vishṭhâyâm jâyate krimih.

Note.

A number of lines in the inscription are lost. From what remains it appears to record the grant of some land to whom and for what purpose, not known, during the reign of the Hoysala king Vîraballâla.

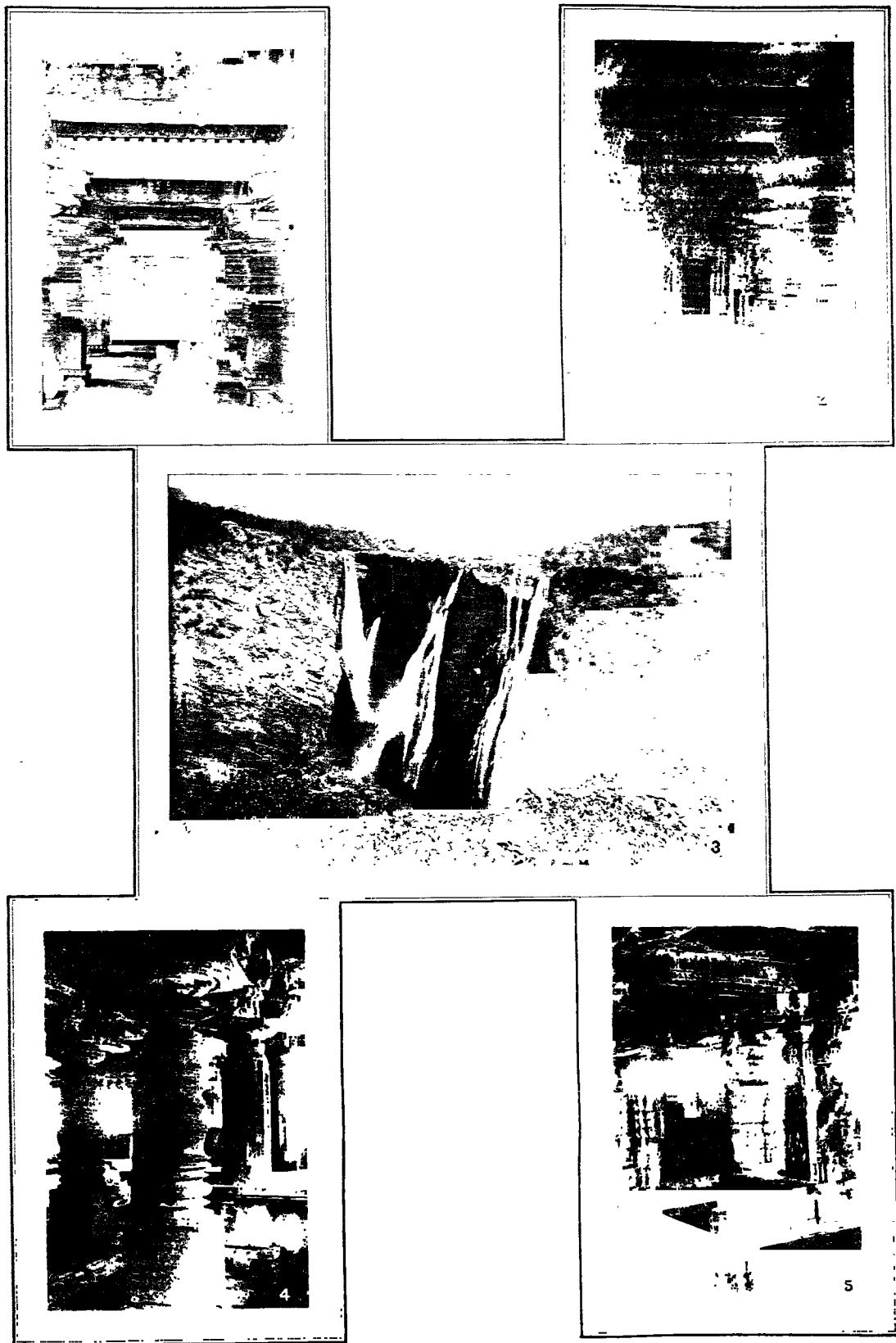
9.

On a stone newly discovered near the site of a ruined temple by the side of the tank Dodđakere and set up near the Iṣvara temple in the same town Arasikere.

Size 7'—6"×3'—0".

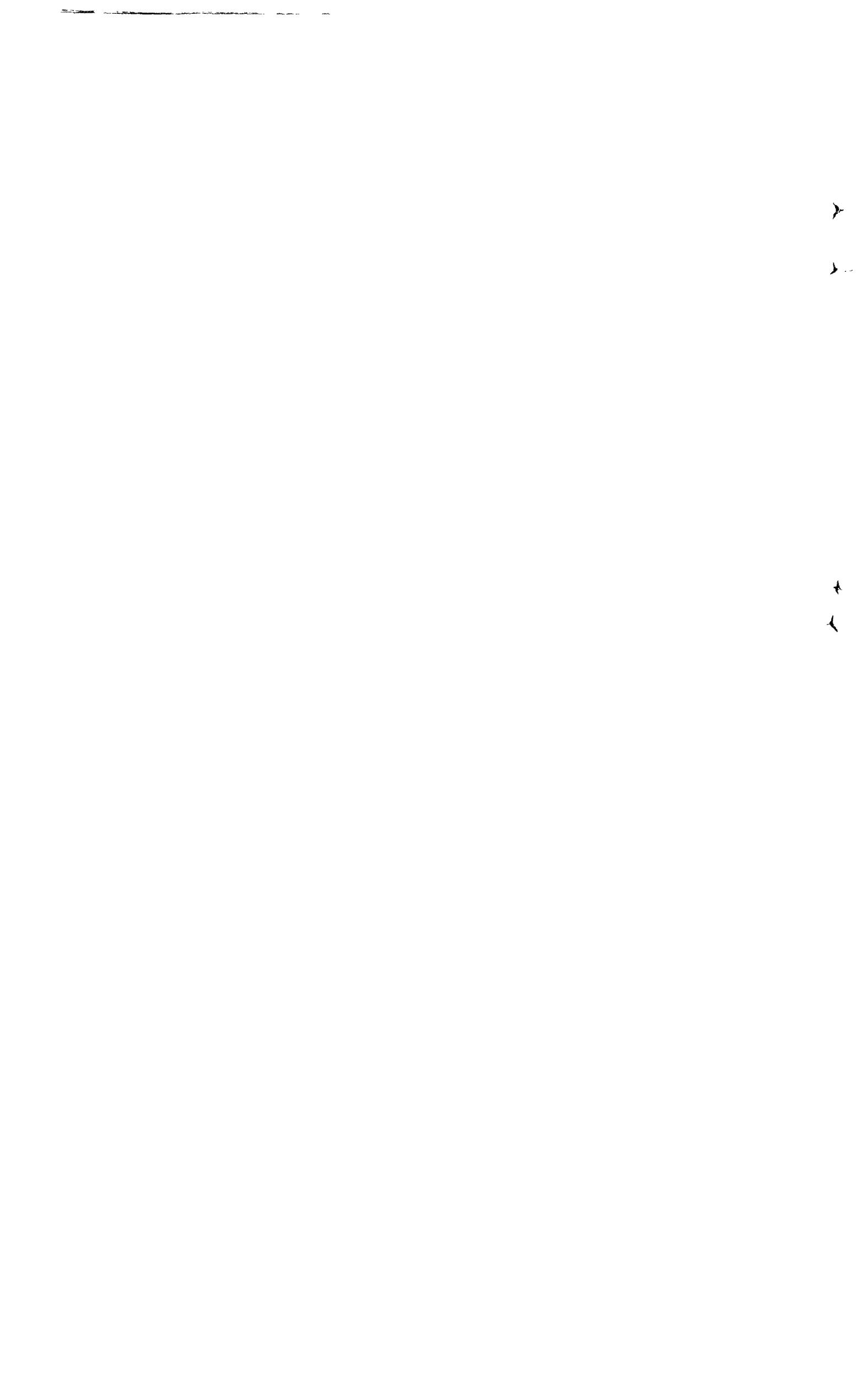
Kannada language and characters.

- 1. namas tunga-śiraś-chumbi-Chandra-châmara-châravê | trailôkyâ-nagarâ-
rambha-mûla-
- 2. stambhâya Sambhavê | śrî-sôdarâmbuja-bhavâd uditôtrir Atri-jâtêndu-
- 3. putra-Budhâ-putra-purûravastah Āyuścha tasya Nahushô Nahushâd Ya-
yâti-
- 4. tasmâd Yadur Yadukulê bahavô babbhûvuh | khyâtêshu têshu nrîpatih
kathitah kadâchit kaścid vanê munivarêṇa



MISCELLANEOUS PHOTOGRAPHS.

1. INTERIOR VIEW, MALLIKARJUNA TEMPLE, NADKALASI.
2. INTERIOR VIEW, HARIHARA WARA TEMPLE, HARIHAR.
3. GENERAL VIEW OF GERSOPPA FALLS.
4. INTERIOR VIEW, MALLIKARJUNA TEMPLE, NADKALASI.
5. INTERIOR VIEW, VIRABHADRA TEMPLE, KELADI.



35.
 36. svasti śrīmatu.
 37. Hoysala Vīra-Ballālāna besadim Rājyādhyakshada Heggade Rēvaṇṇa Kētamallangaluv Arsiyakeṛe
 38. ya mahā-janangalu samasta-praṛje-gāvūṇḍugalu . . . ya nakharangalu
 39. Būvagāvūṇḍan olaṅgāda samasta-Gōjaruv irddu saka varsha 1105 Sōbhakṛitu-samvatsarada Jyēṣṭha su-
 40. ddha 3 Vaḍḍavāra uttarāyaṇa sankramaṇa Vyatīpātādandu à Gōjēśvara-
 dēvara aṅga-bhōga-ranga-bhō-
 41. gakkendu nandādīvige khanḍa-sphuṭita-jīrṇōddhāra dēvara
 42. aḥāra-dānakkavāgi Lākulā-
 43. gama-samaya-samuddharaṇarum Kālāmukha-pratibaddharumappa Aghō-
 rashaktipāṇḍita-sisya Dharmarāśipāṇḍitara maga
 43. Amṛitarāśi-pāṇḍitara kālam karchi dhārā-pūrvvakam mādi bitṭa datti
 Kanīganakereya kelagaṇa gadde salage 4. . .
 44. ḥiya bedale kam 100 paḍuvalu âlada bedale ka 100 dēvarige naḍavantāgi
 mādida dharmma
 45. sva-dattām para-dattām vā yō harēta vasundharām shashṭi-varsha-saha-
 srāṇi vishṭhāyām jāyate krimih

Note.

This records the gift of a plot of wet land measuring 4 salages under Kanīganakere tank together with two plots of dry land each measuring 100 kambas made by Heggade Rēvaṇṇa Kētamalla with the *mahājanas*, *gāvūṇḍas*, and all the Gōja people, under the orders of Hoysala king Vīra-ballālā (II) for the service of God Gōjēśvara and for the repairs of the temple. The land was placed under the supervision of Amṛitarāśi-pāṇḍita, son of Dharmarāśipāṇḍita, who was a disciple of Aghōraśakti-pāṇḍita, who belonged to Kālāmukha sect of Śaivites having Lākulāgama as their sacred book.

An imperfect genealogy of the Hoysala kings from Saḷa is given in the inscription. The grant is dated Thursday (Vaḍḍavāra) the 3rd lunar day of the bright half of Jyēṣṭha with Vyatīpātā in the Uttarāyaṇa half of the year Sōbhakṛit, Śaka 1105. This corresponds to Thursday 26th May A.D. 1183. The record ends with the usual imprecatory verse *svadattām*, etc.

10.

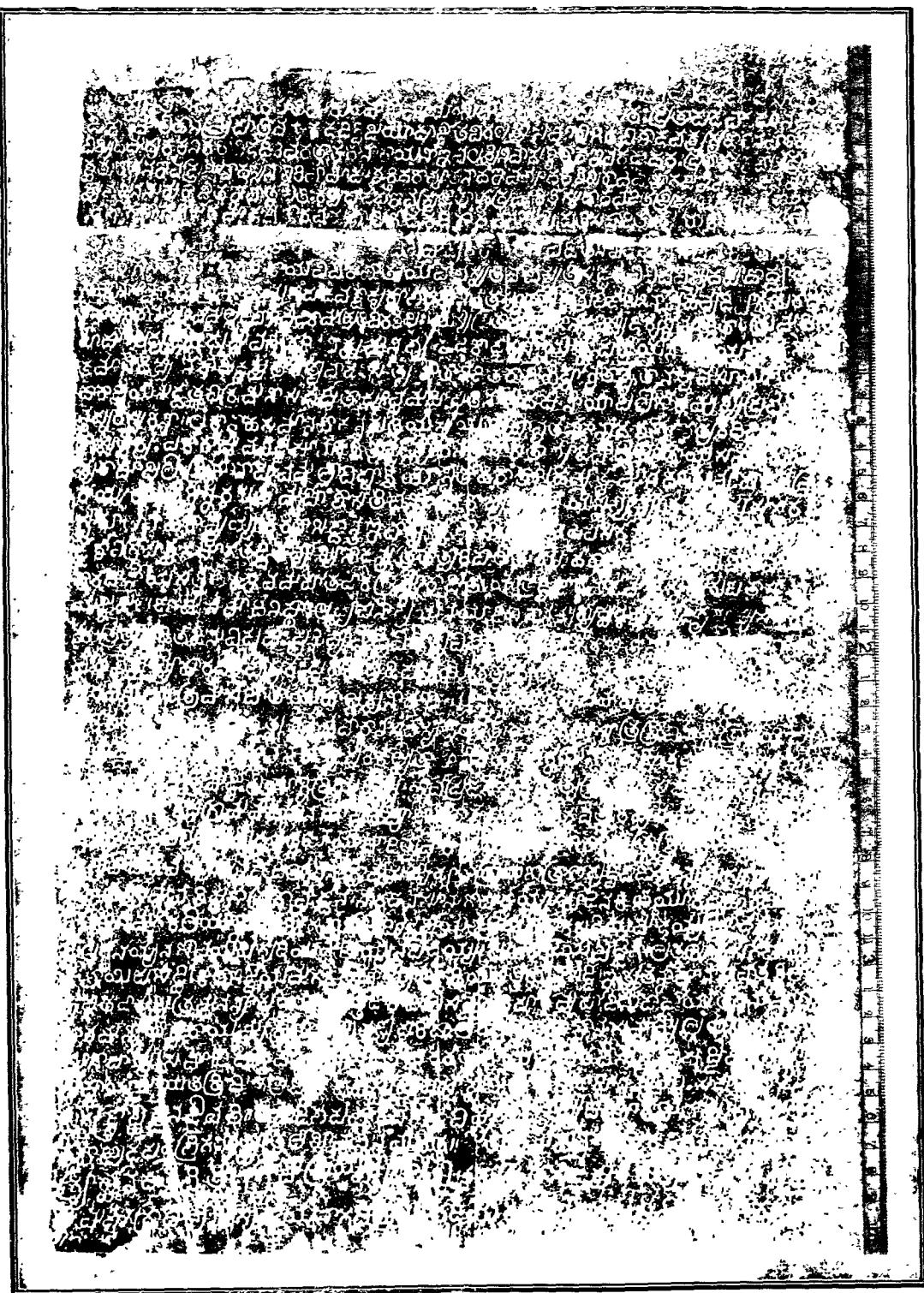
On a stone recently excavated near a temple in ruins, below Doddakere tank near the town of Arasikere.

Size 6'—6" × 2'—9".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chārave ! trai!ōkyā-nagarā-
 rambha-mūla-stambhāya Śambhavē ||
2. svasti śrī satpathōdyachcharitam udita-satya-sphurad-viśvadhātri-
 vistārōdātta-tējam jana-hṛi-
3. daya-vikāsōdayam vīra-vidviṭ-nistārā-nūna-dānārdita-tamam amālam
 viśvavēdāṅga lōka- prastutym tāne-
4. nal Bhānuvinavol esegum Poysalōrbīśa-vamśam || padedā Poysala-vamśa-
 dol sasikalā-nai-
5. rmmalyamam Dēvabhūjada dānōnnatiyam prabhākarana tējō-rāsiyam
 ramya-pūrvva-diśādhīśa-Gajēn-
6. drad ondu madamam tann alkariṇ tāldi putṭidān udyad-vinayāmbhōrāśi
 Vinayādityāvanīpālakam || ātana
7. tanayam || eraguv arinripargge sidilavol eraguvan eragisuvan amara-ra-
 maṇiyaran adēn Ereyanga-nripati

PLATE XV.



STONE INSCRIPTION OF CHALUKYA KING AHAVAMALLA. AT KADEYANANDIHALLI.
SHIKARPUR TALUK.



8. guna-ganad-egeyano mādīdargge mālparill i-jagadol || lalitāngi śilavati
Yēchalegam guni Yeraganripa-
9. tige janiyisidar chalada kalitanada pempina neleyene Ballālu-Vishṇuv-
Udayādityar || avarolage Vishṇu-nripana
10. vikramam entene || munisind aruṇate kaṭegang inisodave virōdhi-nripa-
saptāngam Vishṇu-nripālang a-
11. ppvu nōd anupamam avan-alavi yitarar alaviye jagadol || Budhalōkāśraya-
nemba Tārkshyarathanemb
12. Abjāyatāksham dalemba Dharādhārukanemba bhēgayutaneinb udyad-balā-
nvitanemba Dharitrīvaranemba lōkanu-
13. tanemb i permeyim nōde Vishṇudharēśam sale Vishṇuvol sogayipam
Lakshmīmanōvallabham à Vishṇubhūpa-
14. noł Mādēvitvam bettu pettał uttama-Laknādēvi Nārasimhadēvōrvvī-
varanan anūna-puṇyavati vasuma-
15. tiyoł kadanadol ānt arātigaļa dantiya dantaman otti kiļtu tad-biduvane
poyye poļdu pora-
16. poṇme saraktaka-mauktikamgal à-padadoł avam Jayāṅganēge hārama-
n oppire mālpanendod ār kkada-
17. nadol āmp idirchchuvadatār jjagadol Nārasimlādāvanam kadanadol
idirchchid ari-nripa-madaradaniya ra-
18. danadalli naṭṭa saral vālada modaloł uchchalisuv ond ad aṭ avanipa-Nāra-
simhadēvange nijam à Nārasim-
19. hanripangam mārini Mādēvi sādhvi Yēchalegam lakshmīnilayanāgi Ballāla-
nripālam puṭṭidam dharādhara-dhai-
20. ryyam | anupama-raṇa-nistārakan anūna-satvānvitam vichārakshaman
emba negalteyimde Ballālanripi-
21. ḥam Kārttikēyanantoppirppam | ghanatējam sariyādodam budhajanakkam
sādhū-sanghakkamita . . . yan-
22. te śāntiyaduntum rātriyoł nilpu . . . yanital+ urrviyoł eyde parbbiyum
paddedirddu-
23. dē Dinānātham eneyend adentu nuđivem Ballāla-bhūpālam munisim
Ballālabhūpam kiley asilate-
24. yam kīlvar anyāvanipāla-nikāyam sthānadindam jaḍiye nađuguvar bhīti-
yim nōlpad i-pāngu nitāntam
25. chōdyamint i teranā ařide nān īgaļ entendod int itana khađgakkam virōdhi-
pratatige . . . da
26. kkuvendum || phānīnātham pāti bhōgakk amarapati-samam rūpa-sampatti-
g abjēkshānan udyad-vikra. . . bara
27. ke dore Mahēśam nijājñā-viśēshakkeṇe dhīrōdātta-chittakk amāma sari
Daśāsyāri dānakke mattum toṇe Ka-
28. rnnam tānenalk i-vasudheyοł esedam Vīra-Ballāla-bhūpam à Ballāla-
mahipana satiya permme yentene
29. lalanā-nirmmita-kauśalam palavu-kālakk Abjajamg indu kauśala-vāyt
uttamarūpeyam vimaleyam Ballā-
30. la-viśvambharēśa-lasatkāminiyam budharg aniśam iyuttirpp Umā-dēvi-yam
lalanā-ratnamān udgha-kīrtiyu-
31. teyam pett uttama-praudhiyim || kumuda-daļanayane kōmale kumudāsave
yenisi negal d Umādēvi-
32. ge vikrama-Sōma-vamśa Ballāla-mahiśam kūrppan embud adu takkude dal ||
ballāl Ballāla-nripam Ballālēśvara-
33. nivāsamam kīrti-śrīvallabhan ettisidam sale sallalitam enalke śōbhip Arasi-
yakereyoł || svasti samadhigata-pancha-
34. mahāśabda mahāmāṇḍalēśvaraṃ Dvārāvatī-puravarādhīśvaraṃ Tuluva-
baļa-jaļadhi-baļabānalām dāyāda-dāvā-
35. nalām 1 Pāṇḍya-kuļa-kamalavana-vēdanā Gaṇḍabhēruṇḍa | maṇḍalika-
bēṇtekāra paramaṇḍala-sūrekāra

36. sangráma-bhima Kalikâla-kâma sakala-vandi- břinda-santarpaṇa-samarttha
vitarana-vinôda Vâsantikâ-dêvî-
37. labdha-vara-prasâda ! Yâdava-kuṭâmbara-dyumaṇi maṇḍalika-makuṭa-
chûḍâmaṇi ! kadanaprachanḍa mala-
38. parolgânda nâmâdi-prâṣasti-sahitam śrîmat Tribhuvanamalla Taṭakâdu
Kongu Nangali Gangavâdi Noṇamba-
39. vâdi Banavase Hânungalgonḍa bhujabala Viragangan asahâya-śûra
śanivârasiddhi giridurga malla chaladanka-
40. râma niśsamka-pratâpa-HoysalaVîra Ballâladêvar sakala-dharitriyam
dushṭa-nigraha śishṭa-prati-pâlanadim
41. rakshisuttum Dôrasamudrada nelevîdinal sukha-samkathâ-vinôdadim râ-
jyam-geyyuttamirddu śrî-
42. mad râjadhâniy Arasiyakeṛeyalli śrî Vîra-Ballâleśvara dêvaram supratish-
the mâdisidar à Arasiyakeṛe-
43. ya perumneyam pêlyade ! paramêshthi-prakhya-viprapratatigalîn ilâ- prakhya
śûdraḥiyim khêchara-kânta-prakhya-
44. rapp à vanijarin inaja-prakhya-koyyâlgalîm sâgaramam pôlv i taṭâkam-
galîn amara-purôdyâna-mam pôltu
45. ūbhâkara-mapp udyânadind i y Arasiyakere bhûbhâgadol ūbhisir-
kkum à muñidâgađe kûrppavaro-
46. I tilivudu tilivudu gadendu sâruva teradim gaļapuva gîlivinđina kaļakaļav
Arasiyakereya banado! opputtirkum
47. svasti samasta-śôbhâkaramapp Arasiya-keṛeyo! Vîra Ballâla-bhûpam śrî
Vîra Ballâleśvara ramam supratishthe
48. mâdisi yâ dêvara nitya-naivêdy-a-kkam nandâdîvigelgam pûjâriparichâra-
kar-âlâra-dânakka-vendu saka varsha
49. 1110 neya Kilaka-samvatsarada Paushyad amavâsyé Sônavâra vitîpâta
sankramanadandu Neṇa-samṇa-
50. dhada Guḍigereya maṭhada Vîmaṭa-śaktigaļa śishyarappa Kriyâśakti-
pañditara kâlam karchchi dhâr- -pûrvakam
51. mâdi biṭṭa datti Kriyâśaktigaļa-
52. Agguliyakereya nađubayalalli salage yârakkam 6 kamba 240 yî dêvâlayada
samipa-
53. da beddale kambav aṛunîru 600
54. piridum bhaktiyin Iśvaracharanâbja-dhyânadîni Krivâśaktigal Iśvara-
nâma tanûjanan âdara-dindam padedar adhikapunyôdaya-
55. nam bahubhir vvasudhâ dattâ râjabhil Sagârâdibhih yasya yasya yadâ
bhûmis tasya taddâ phalaṇi yî dharmmamam
56. piatiplâsiđavargge Vâraṇâsiyalli sahasra-kavileyem Brâmhanargge koṭṭa
phala yî dharmmamam keđisidargge saha-
57. sra-kavileyuvam kôti-Brâmhanaruvaṇi konda dôsha : sva-dattâm para-
dattâm và yô harêta vasundharâ shashṭi-varsha-
58. sahasrâni viṣṭâyam jâyate krimih Tivikramapañditara padya tallikhita !
Boppôjana kaṇḍaraṇe

Translation.

Obeisance to Śambhu, beautiful with the yak-tail fan, the moon on his lofty head and the foundation pillar for the city of the three worlds. Be it well. Moving high in the sky (in the path of righteousness), with bright light spreading over the expanse of the whole world. (brilliant in prowess), bringing joy to the hearts of men, destroying darkness (enemies). free from blemishes, praised by the world and Vêdângas (praised by learned men versed in Vêdângas) the lineage of Hoysala kings shines like the sun. In that famous Hoysala lineage was born the king Vinayâditya, an ocean of modesty possessed of purity like the rays of the moon, of liberality like the celestial tree, of splendour like the sun, of pride (mada) like the elephant of Indra. His son Ereyanga :—He

would pounce like lightning on the hostile kings who fought with him and make the celestial damsels do obeisance to them. What fine qualities did he possess ! In this world there are few who require the good deeds done by others to them. To that king Eraga and the beautiful Ēchale possessed of good character, were born like the abodes of determination and prowess, Ballāla, Vishṇu and Udayāditya. Of these Vishṇu's prowess is as follows :—

The moment his eyes became even slightly red with anger, the elements of sovereignty (*saptāṅga*) possessed by hostile kings fell into the hands of King Vishṇu. His fighting power is matchless and extraordinary. King Vishṇu, beloved consort of Lakshmī (queen) resembles (the god) Vishṇu in being the abode of shelter for the gods (learned men), with Garuda as his vehicle (possessed of chariots drawn by horses.) and eyes like the lotus, being the support for the earth resting on hoods of serpents (enjoying the worldly pleasures.) possessor of great strength, lord of the earth, and praised by the world. His chief queen Lakshmādēvi of matchless virtue on earth, had by him, the son named Narasinga, the foremost among rulers. King Narasimha, plucks away by force the tusks of the enemies, elephants in battle, and striking them on their frontal globes, tears them asunder and with the fresh pearls red with blood issuing from the globes appears to present a shining necklace to the goddess of victory. What hero can encounter him in the battle-field ? The arrow shot by him at the tusks of the rutting elephants of the hostile kings that oppose him in battle pierces their globes and comes out in their hind parts. Such is the prowess of Narasimha-Dēva. To that king Narasimha and his honoured chief queen Ēchale was born king Ballāla an abode of wealth and possessed of firmness resembling a mountain. King Ballāla was like Kārtikēya, slayer of the demon Tāraka in battle (matchless hero), possessed of great strength, able to move in heaven (able in investigating things). How can I compare Ballāla to the sun ! Though the two resemble each other in brightness Ballāla is kind towards learned men and the virtuous while the sun is hot and burning, and while the sun does not shine at night Ballāla's fame spreads over the universe at all times. When king Ballāla takes out of the scabbard his shining sword, the hostile kings run away from their places : when he brandishes it, they tremble with fear. This connection between his sword and his enemies is highly curious. The brave king Ballāla was a match for the lord of serpents in possessing many hoods (pleasures), an equal of Indra in beauty, a Vishṇu in the display of great prowess, a Śiva in commanding obedience from others, a Rāma in possessing a heroic and noble mind, and a match for Karṇa in liberality. The greatness of the queen of king Ballāla :—Brahma after practising the art of creating women for a long time has now attained skill in the art since he has created Umādēvi possessed of great beauty and spotless character, queen of Ballāla, a gem among women, ever liberal to the learned and possessed of great fame. To Umādēvi endowed with eyes resembling the lotus and slender form and having the fragrance of the lily it is only proper that king Ballāla of the heroic lunar race should be husband. This brave king Ballāla, the lord of the goddess of fame, erected the beautiful temple of Ballālēśvara in Arasiyakere.

Be it well. While the mahāmaṇḍalēśvara, entitled to the band of five instruments, lord of the excellent city of Dvārāvati, a submarine fire to the ocean that is the Tuļuva army, wild fire to rival kinsmen, an elephant to the lotus garden that is the Pāṇḍya family, gaṇḍabhēruṇḍa, hunter of maṇḍalikas, plunderer of the enemies' territories, a Bhima in battle, a Cupid in the Kali age, delighter in making the minstrels happy by liberality, obtainer of a boon from Vāsantikā-dēvi, a sun in the sky the Yādava family, the crescent jewel of maṇḍalikas, terrible in battle, excellent champion over the Malapas—possessed of these and other titles, the illustrious Tribhuvanamalla obtained

of Talakâdu, Kongu, Nangali, Gangavâdi, Noñambavâdi, Banavase, and Hânungal, Bhujabala-vîra-Ganga, unassisted hero, Šanivârasiddhi, Giridurgamalla, a Râma in battle, of fearless prowess, Hoysala Vira Ballâlädêva while reigning in peace and wisdom at Dôrasamudra, ruling the whole earth by punishing the wicked and protecting the good, set up the god Vîraballâlêśvara in the capital Arasiyakere.

The greatness of Arasiyakere : With Brahmans resembling Brahma, with Sûdras of great fame on earth, with merchants equal to Kubêra, with warriors resembling Yama, with tanks resembling the ocean, with gardens beautiful like the celestial groves of Amarâvati, Arasiyakere shines over the earth. Among the gardens of Arasiyakerâ can be heard the cries of multitudes of parrots as if they are proclaiming "The moment you get angry with your beloved, make peace, make peace."

Be it well. In the town Arasiyakere possessed of great beauty, king Vîra Ballâla consecrated the god Vîraballâlêśvara, and for the daily food offering and perpetual lamp to the god, for the food of the priests and servants, made the following grant with the pouring of water after washing the feet of Kriyâsakti-paṇḍita, disciple of Vimalaśakti of Neñasammañha ? belonging to the mutt at Gudigere on Monday, the new moon-day with Vyatîpâta and Sankramaña in the month of Pushya of the cyclic year Kîlaka, Saka year 1110 :—

To Kriyâsakti (were given) 6 salages or 240 Kambas of wet land below the tank in Aguli and 600 kambas of dry land near the temple. By great devotion to Šiva and meditation on his lotus feet, Kriyâsakti got the virtuous son named Išvara.

Land has been given away by several kings like Sagara. To whomsoever the land belongs at the time, to him accrues the fruit of giving it. Those who maintain the charity obtain the merit of giving 1000 tawny cows to Brahmans at Benares. Those who destroy this will incur the sin of killing thousand tawny cows and a crore of Brahmans. He who resumes the gift of land made by himself or others will be born as a worm in ordure and live in it for sixty-thousand years.

Composed by Tivikrama-paṇḍita and engraved by Boppôja.

Note.

This records the consecration of a Šiva temple called Ballâlêśvara in the town Arasikere by the Hoysala king Ballâla II in the Šaka year 1110, Kilaka on the new moon day of the month Pushya which corresponds to Tuesday, 14th January A.D 1189. The date however, neither coincided with Monday nor sankramaña as stated in the record.

11.

On the back of the above inscription stone.

1. svasti śrimad Yâdava-kułakamaļa uttarôttarâbhivṛiddhiyim salutumire ta-
2. dîya-pâda-padmôpjivîgalappa Viśva ya keřeya bhaktarum śrî Vîra Ballâlêśvara-nan-
3. dâdivigeyam chandrârkka-târam-baram yar okkalum nađayisuva nuđivargg akshaya-bhan-
4. dâravâgi biṭṭa datti 1143 neya Vikrama-samvatsarada Śrâvana ba ! Ādivâ-
5. ram modalâgi â dêvargge pâdapûje setṭi koṭṭa ga ! Badakeyana Mâchaya ga 3
6. â Mâlayya .. maga Mâdeyana Dêvayyana Vâsudêva pa 5 Maleya-
7. nûra Bûchaya ga ! Bûcheyana Bammeyaga ! Manneya Honneya pa ! Keře-
8. yasanteya Mahadêva Tôṇṭada Rêvaṇṇa pa 5 . . . Kêtamalla

9. . . Râmagaudara Singeya gaudara Bammeya pa 1 . . . Dâseya pa 3 Telu-
10. ga-kêriya Chavundaya Nigalada Râchisëtti ga 1 Uppina Dâsiya ga 1 Âsandiya
11. Boppayagalu Bôvachatîya pa 5

Note.

This inscription records the grant of some land (not mentioned in the inscription) for the service of God Vîraballâlêśvara and also various sums of money paid by several individuals (named) for the service of the same god on Sunday 1st lunai day of the dark half of Śrâvaṇa in the year Vikrama. Śaka 1143. Vikrama however corresponds to Śaka 1142 or A. D. 1220. The details of the date are incorrect for this year.

12.

On a stone lying in the midst of Ichalu trees below the tank in the same town of Arasikere.

Kannada language and characters.

1. svasti śrî Vîraballâ
2. Kêtamallana Râmayanu
3. tûruhuyalali Suralôkava sandođe
4. âtana tamma Malligavuda . . . nilisi-
5. da mangala mahâ śrî

Note.

This is a memorial stone recording the death of Râmaya son of Kêtamalla in a cattle raid, set up by his brother Malligauda, during the reign of the Hoysala king Vîraballâla.

13.

On a fragmentary stone lying by the side of the railway line near the town Arasikere.

Size 2'—6" × 2'—3".

Kannada language and characters.

1. svasti samasta-bhuvanâśrayam śrî-prithivîvallabham
2. mahârâjâdhirâjam paramêśvara parama-
3. bhaṭṭâraka malladêvara
4. râjyam uttarôttarâbhivriddi pravarddhamânam â-
5. chandrârkatârambaram saluttumire svasti samasta-
6. praśasti-sahitam śrîman-mahâ-maṇḍalêśvara Dvârâ-
7. vatî-puravarâdhîśvara Yâdava-kulâmbara-dyumanî
8. samyakta-chûḍâmani nâmâdi . . . Hoysala
9. Vishnûvardddhanadêvaru râjyam-geyuttiralu Arasiya-
10. kereya Kêtamalla Mallisettti galu
- 11-12.
13. mṛitenâpi surânganâ kshaṇa-vi
14. chintâ maranê ranê

Note.

This record is imperfect and refers to the death of Kêtamalla and Mallisetti during the reign of Châlukya king Tribhuvanamalla and of the Hoysala king Vishnuvardhana (titles mentioned) and ends with the usual verse in praise of battle. The inscription is not dated.

14.

On a vîragal on the road to the water-pond in the town Arasikere.

Size 1'—6"×1'—0".

Kannada language and characters.

1. śrīmatu pasāyita Mallasetṭiyara tamma
2. Vīraseṭṭi kallan-obbanam kondu
3. Suralōka-prāptanāda ātange . madavalige
4. Kētabbe nilisida kallu mangaḷa . .

Note.

This records the death of Vīraseṭṭi, brother of Pasāyita Mallisetṭi while slaying a robber and the setting up of the vîragal by his wife Kētabbe. The inscription is not dated.

15.

On a stone set up near the ruined temple of Šambhulinga in the village Gījeyahalli in the Hōbali of Arasikere.

Size 5'—0"×2'—3".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-Chandra-chāmara-chārave trai-
2. lēkya-naśarāraabha-nūla-stambhāya Šambhave ||
3. ā Hoysala-vamśadol udayisida Vinayādi-
4. tyana putranapp Ereyanganripangav Ēchaladēvīgam
5. mūvar ddēvararante Ballāla Vishṇuv Udayādityaremba
6. mūvarum puṭṭidar avarolage Vishṇu-nṛipana vikramaventendode ||
7. svasti samadhhigata-panchamahāśabda-mahāmaṇḍa-
8. lēśvaram Dvārāvatī-puravarādhīśvaram Tuļuva-balā-jaladhibaḍavā-
9. naḷam dāyāda-dāvānaḷam Pāṇḍyakuļa-kamala-vana-vēdaṇḍa gaṇḍabhē runj-
10. da maṇḍalika-bēṇṭekāra paramaṇḍala-sūrekāra sangräma-Bhīma Kalikāla-
11. Kāma sakala-vandī-vṛinda-tarppaṇa-samart-tha vitaraṇa- vinōda Vāsantikā-dēvi-labdha-
12. vara-prasāda Yādava-kulāmbara-dyumanī maṇḍalika-chhūḍāmanī kadana-prachaṇḍa
13. laparol gaṇḍa nēmādi samasta-prasasti-sabitam śrīman mahā-maṇḍalēśvaram Taṭakādu-Kongū-Nangali Gan-
14. gavādi Noṇambavādi Banavase Hānumgallu Uchchangigondā gaṇḍa bhuja baḷa Viragangan asa-
15. hāyaśūra Śanivārasiddhi giridurggamalla chaladanka-rāma niśsanka-pratāpa Hoysala-Vī-
16. ra-ballāḍadēvara duṣṭa-nigraha śiṣṭapratipālanam-geydu rakshisuttire Dōrasamudrada
17. nelevīḍinolu sukha-sankathā-viñodadim rājyam-geyyuttum ire tat-pāda-padmō-
18. pajīvīgalappa Gījeyahalliya Bammagāvuṇḍa Gauḍeya Miḍleya Mālagaudana Chaṭṭiya
19. kammāra Mādiōja Mārabōva ivarolagāda samasta-prajegaṇu Mēlālike Mai-metṭi
20. Balleya Maimetṭi Kēśava Maimeṭti Hariyaṇa int inibarum Jēdara Dāsimayyana ma-
21. ga Kāṭigaudana Gījeyahalliya Muṛihinḍiya holavēriya sīmeyalli kattisida

22. kerege biṭṭa gadde umbalī kham 3 mūgaṇḍugadolage Kōṭehāla Gojjēśvara dēvarige Kāṭi-
23. gauḍa biṭṭa gadde koṭaga 10 matte Gijahallīya Mēlēśvara—dēvargge Kāṭi-gauḍa biṭṭa gadde
24. koṭaga 5 || Murihindīya Konguliya Māchagauḍa Hariyamagauḍa Basava-nāyaka hegga-
25. de Nāke-aṇṇana maga Kallagauḍa Mādigauḍana maga Ēchagauḍa Mēlālike Sāviyanṇa samasta-prajegaļu sa-
26. hitavāgi Gijeyahallīya Murihindīya holavēriya simeyalu Jēḍara Dāsimayyana maga
27. Kāṭigauḍa kaṭṭisida kerege intinībarum śakavarṣa || 23 neya Raudri-samvatsarada Chaitra śuddha trayodaśi
28. Vadḍavāra Uttarāyaṇa sankramanā vyatipātadandu biṭṭa umbalī gadde koṭaga 50 koṭaga aivatta ḥoṭa-
29. ge Arasiyakereya Gojjēśvara-dēvarige Kāṭigauḍa biṭṭa gadde koṭaga 10 Murihindīya
30. Mallikārjunadēvarige Kāṭigauḍa biṭṭa gadde koṭaga 5 || int i-dharmmamam pratipālisidavaru Gan-
31. ge Vāraṇāsi Kurukshētrada tadiyalu sahaśra-kavileyam kōḍumam kola-gumam ponnalu kaṭṭisi
32. sahasra-Brāhmaṇarige dānamāḍida phalavakku int i dharmmamam kedi-sidavaru Gange Vāraṇāsi Kurukshetra-da
33. daḍiyalu sahaśra-kavileyam sahaśra-Brāmhāṇarumam konda dōshakke ilīvaru

Note.

The purport of this inscription has been given already in Para 95, Page 40 of the Mysore Archaeological Report for the year 1918 but without the text of the inscription. The text of the inscription has now been published in this Report together with its transliteration.

The inscription begins with a description of the genealogy of Hoysalas up to Vishnuvardhana and records the grant of a plot of wet land with the sowing capacity of 3 khaṇḍugas by Bammagāvunḍa, Gaṇḍeya Milleya, Chettaya, (son) of Mālagauḍa, Kammāra (smith) Mādivōja, Mārabōva of Gijeyahallī along with Mēlālike Maimetṭi Balleya. Maimetṭi Kēśava and Maimetṭi Hariyana, servants of the Hoysala king Viraballāla II. as an umbalī to Kāṭigauḍa, son of Jēḍara Dāsimayya, for having built a tank near Murihindī and another grant to the same person of a plot of land with the sowing capacity of 50 koṭagas by all the inhabitants (*praje*) of Murihindī including Māchagauḍa, Hariyamagauḍa, Basavanāyaka, Kallagauḍa, son of Heggade Nākiyanṇa, Yēchagauḍa, son of Mādigauḍa, Mēlālike Sāviyanṇa. The inscription further states that out of these lands Kāṭigauḍa made a gift of a plot of wet land with the sowing capacity of 10 koṭagas for the service of God Gojjēśvara of the village Kōṭeyahālu and a plot of wet land with the sowing capacity of 5½ koṭagas for the service of God Mēlēśvara of Gijeyahallī and a plot of wet land with the sowing capacity of 10 koṭagas for the service of God Gojjēśvara in Arasiyakere, and a plot of wet land with the sowing capacity of 5½ koṭagas for the service of God Mallikārjuna in the village Murihindī. The grant is dated Thursday (vadḍavāra) 13th lunar day with vyatipāta of the bright half of Chaitra in the Uttarāyaṇa period in the cyclic year Raudri, Śaka 1123. This corresponds to Thursday 30th March of 1200 A.D.

The grant ends with the usual imprecation.

16.

Below the above inscription.

Kannada language and characters.

1. Śrīmukha tsarada
2. dharmmada voppige—sâsana krama-ventenda de
3. Kommayyana maga Meyimeti Ballayyana aliya Male-
4. ya yint ivaru mädida dharmma pratipâlisuvaru
5. Kâtigavudana maga Dâseyâ Bêvajjiya Bayiraya Ba-
6. mmaya Mêlayyamgalige yint i dharmmama naðasuva-
7. ru hinde parôkshadolu Ballayya Chikkanna Hariyana Bo-
8. ppeyanum kundade naðasuvaru
9.

Note.

This inscription refers most probably to the charity mentioned in the inscription above and also to the appointment in the year Śrīmukha of Maleya, son-in-law of Mai-meti Ballaya, son of Kommayya for the maintenance of the charity and also refers to the participation in the charity of Dâsaya, son of Kâtigauda (mentioned in the above inscription), Bayiraya, of Bêvajji, Bammaya and Mêlaya. Ballaya, Chikkanna, Hariyanna and Boppaya are exhorted to see that even in the failure of proper supervision the charity is observed without any impediment. The date is not verifiable. The inscription ends with the usual imprecation.

17.

On a 2nd inscription stone in front of the Śambhulinga temple in the same village (Gîjeyahalli).

Size 5'—0"×2'—9".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra- châmara-chârave traiłôkyâ-nagarâ- rambha-
2. mûlastambhâya Śambhavê ||
3. ma-vistâra-sthânam eseva Hoysala-vamśam || â Hoysala-vamśadol udi- yisi-
4. da Vinayaditya-putranapp Ereyanganripangav Ēchaladêvigam puṭṭi-
5. darb Ballâla-Vishnuvudayâdityaru avarolage Vishnu-nripana vikrama-
6. ventene || munisind aruṇate kaḍegaṅg inisodave virôdhi-nri-
7. pa-saptâṅgam Vishnu-nripâlamg appuvu nôd anupamam avan-aļavi yitarar a-
8. ḥaviye jagadol | Budhalôkâścharya-nemba Târkshya-rathanemb Abjâya-
9. tâksham dal emba dharâ-dhârakanemba bhôgâyutanemb udyabdalâ- nvayanemba
10. dharitrîvaranemba lôkanutanemb i-permmeyim nôde Vishnuvo-
11. Isogayipam Lakshmîmanôvallabham â Vishnubhûpanol mâmêvitvam bettu petta-
12. l uttama-Lakmâdêvi Narasimhadêvôrvvîvaranan anûnapuṇyavati vasu- mati-
13. yoł kadanadol ânt arâtigała dantiya dantaman otti kiltu tad-biduvane
14. poyye pôldu poraponme saraktaka-mauktikamgał â padadolavam samarâ- nganege

15. hâraman oppire mälpan endod âr kkadanadol ânt idirchchuv adaṭar j ja-gadol Narasimha-
16. bhûpanam |â Nârasimha-nripangam mânini mâtévi sâdhvi su-Lakshmi-
17. nilayanâgi Ballâlanripâlam puṭṭidam dharâdhara-dhairyyam | munisim Ballâla-
18. bhûpam kile poṭev asiya . . . nikâyam sthânadindam
19. jadiye naduguvar bbhîtiyim khadga-vidyâ-pari-ṇateyan adêm
20. Kâlano! kaltudalte |âtana satiya permmeystene kamanîya-cha-
21. kôrekshane kumudâsave yenisinegard Umâdêvige Vikrama Sôma-
22. vamśa Ballâlamahîśam kûṛipanembudu takkude dal Šivâya
23. namah svasti samadhigata-pancha-mahâ-śabda-mahâ-(mahâ) maṇḍalê-
24. śvaram Dvârâvatî-puravarâdhîśvaram Tuļuva-bala-jaṭadhi-baṭabânaṭam
25. dâyâda-dâvânaṭam | Pâṇḍya-kuṭa-kamaṭa-vana-vêdanâ gaṇḍabhêrunḍa maṇ-
26. daṭika-bêṇṭekâra para-maṇḍala-sûṭekâra sangräma-Bhîma kali-
27. kâla-Kâma sakâla-vandijana-santarpaṇa-samarttha vitarâṇa-vinô
28. da Vâsantikâdêvî-labdha-varaprasâda Yâdava-kuṭâmbara-çyumaṇi
29. samyakta-chûḍâmaṇi kadana-prachanâda malaparloṅgaṇda nâmâdi sama
30. sta-prâśastisahitam śrîmat Tribhuvanamalla Taṭakâlu Kongu Nangali
31. Gangavâdi Noṇambavâdi Banavase Hânungalu-gonḍa bhujabaṭavîra-
32. Gangan asahâya-sûra sanivârasiddhi giridurggamalla chaladankarâma nissankapra-
33. tâpa Hoysala-Vîra-Ballâladêvaru sakâla-dharitriyam dushta-nigraha śishta-pra-
34. tipâlanadim rakshisuttum Dôrasamudrada nelevîḍinalu sukha-sankathâ-vinôdadim
35. râjyam geyyuttumire tatpâda-padmôpajîvigaṭappa Meyimette Malla-dê-vagam
36. âtana sati Dâhâdêvigam puṭṭida śrimatu Šrîrangadaṇḍanâtha âtana tamma
37. Mayimette Kalpu-balla-chamûpana mahimônnati yentendođe Râjana-giri
38. . . . râjakaivâra yeredu kaṭṭisi keṭeya rachisidam vibhu kalpa-
39. mahijam Mâyimette Kalpu-balla-chamûpam || ant ivaribbarim kiriyam śrî
40. Malapanâ mahimônnati yentendođe ll Giyeyahalliya śrî Sambhu Mê-
41. . . . dêvara devâlyaman ettisidam yesevante Dêvavrînda-nivâsa
42. daśa . . su . . nijam dhyâ . . pâtu śaye sa nityam ! Šrî-rangadaṇḍâ-dhipa-
43. rim Muddêśvara Mêlesvara-pada-dvandva-vandana-pritimâṇ ayam | Ranga putrî chi
44. ranjibhyam ? mêdinî chandratârakam | Sambhumêlesvara-dêvara śripâda-padmâ-
45. râdhakarumappa Lingâna tâvu kaṭṭisida keṭeya keṭage goda-
46. gi sa 12 salage hannerâḍaṭolage sa ! Mêlesvara dêvarige ko 10 ||
47. Bramhachâri Châmaṇabhaṭṭarige sa | ko 5 Kesirâjage ko 5 || Kêsava
48. Bhaṭṭana Mâcheya ko 5 â Nîrayyage ko 5 Baladêvage ko 5 Kongalinâḍaiyage ko 5 Bramhê-
49. śvaradêvarige ko 5 Chimmayyamge ko 5 Châkisetti Bommage êriya mê-laṇa
50. . . . sasiyanikki sâkuvantâgi yikkida gadde ko Kalukuṭigana Mâjôjage keyi ko 10
51. Sambhu Mêlesvara dêvara hûdôṭa kamba 25 â hûdôṭava sâkuvantâgi Mâ-lagâra

52. Bûvange yikkida gade ko 6 kamba 4 kalukuṭiga Mâdôjange keyi ko 5 Hiri-
 53. yakereya kelage Sambhu Mêlêśvara dêvarige hola sthaṭa kam 30 gadde
 sta (?) holavêriya ke-
 54. yi ko 6 Tariyadahâla keyi ko 14 Kambahâla keyi ko 6 Hattiya-hâla keyi
 55. ko 4 Sambhu Mêlêśvara dêvara śî kâryyake Harijîva Mêlajîya..yipattina
 bhôga
 56. nivêdyâ kundidađe huļu-kuppeyali bîlvavaru yint idharmava pratipâli-
 dava-
 57. ru sahasra-kavileyam suvarṇada kôđum bellîya koļugu sahita saha-
 58. sra—Brâmhaṇargge Gange Vâranâsiyalu dâna-mâđida phalam bahubhir
 vasudhâ
 59. dattâ râjabhis Sagarâdibhih yasya yasya yadâ bhûmis tasya tasya mahâ-
 phalam sva-da-
 60. ttâm para-dattâm vâ yô harêta vasundharâm shashthi-varsha-sahasrâni
 vishṭâ-
 61. yâm jâyate krimih yint-i dharma-mam keđe kiđisidavaru Gange Vâranâsi-
 62. yalu Gayelu Kuru-kshetradalu sahasra-kavileyam sahasra-Brâ-
 63. mhaṇara konda pâtakake hôharu Bidôjana maga Rûvâri Kêtôja
 64. . . . śî Râma gurubhyô namah Seṭtiya

Note.

This inscription has also been noticed in page 46, para 95, of the Annual Report for the year 1918 but without the text. It records that during the reign of Tribhuvanamalla Hoysala Vira Ballâla II an officer under him named Śîrangadaṇḍâdhipa, son of Maimeṭṭi Malladêva and his wife Dâhâdêvi and his brother Maimeṭṭi Kalpu Ballachamûpa built a tank at Gîjeyahalli and that Mallapa their younger brother caused a temple called Šambhumêlêśvara to be erected in the same village. Lingaṇa, worshipper of the god Šambhumêlêśvara is next stated to have made a grant of a plot of land measuring 1 salige out of kođagi of 12 saliges under the tank of his own construction for the service of the same God Šambhumêlêśvara, and of also another plot of land of 10½ kołagas to Brahmachâri Châmaṇabhatṭa and of a plot of land of 1 kołaga and 5 saliges to Kêśirâja and also of lands for the flower garden for the service of the above God and for the gardener and others. The epigraph ends with the usual imprecatory verses.

18.

On a vîragal in front of the same temple in the same village Gîjeyahalli.

Size 3'—3" × 1'—9".

Kannađa language and characters.

1. śîmatu Bammeyakereya Mâ-
2. dayyana putrana maga Sûlada
3. Baichagauḍa Jâvagalla kâlagadali
4. Gîdahalli haradara śî-Mâlêśvarada . . . sattali bîragalu
5. . . . Bankâpurada gurugalu Kailâsake harasidaru

Note.

This is a memorial stone recording the death of Sûlada Baichagauḍa, grandson of the illustrious Mâdaya of Bammeyakere in the battle of Jâvagal. The guru of Bankâpura prayed for the peace of the departed hero.

19.

On a stone lying in front of the same village Gijeyahalli.

Size 4'—0"×1'—6".

Kannada language and characters.

1. *namas tunga-śiraś-chumbi-chandra-châmara-chârave*
2. *.*
3. *kshaṇada . . . Hoysalānvayāmbhôdhi yesevud ati-gambhîra*
4. *. . . . à Hoysalānvayāmbhôdhi-varddhana-sudhâkara*
5. *. . . . varagam Padmaladêvigam puṭtida*
6. *. . . Hoysala Vîra-Nârasingadêvanû*
7. *. Narasimhan-arasi*
8. *. . . . Sômanâthâlayava . . Kêśavapura*
9. *. . . . kamalâbhîrâma*
10. *. . . . Kêśavapurav i*
11. *. . . . vimaḷa-guṇânvitang Ekkalasetṭig ilâ-*
12. *bhâga . . . nâthakula . Ísvara-padâ-*
13. *bjâradhaka Trilôchanadêva-guru Hariha . . śrayamâ-*
14. *gi. . . . r intu anganeyar Tippave Mâ-*
15. *. . . . pputtirppar sônu Bammanenal Ekkalasetṭi pempu-*
16. *vâdedam viśvambharâ-chakradolu ll kuḍuvudu*
17. *. . . . ruchira-dharmma . . śanumappa Ekkalasetṭi*
18. *. . . . mâg Ekkala-samudramam kaṭṭisidam ll svasti samasta-*
19. *bhuvanâśrayam śî prithvivallabham mahârâjâdhîrâjam Yâ-*
20. *dava-kulâmbara-dyumaṇi sarvajna-chûḍâmaṇi Magara-râ*
21. *jya-nirmmûlana Chôla-râjya-pratishthâchâryya nâmâdi-sama-*
22. *sta-prasasti-sahitam śrimatu Hoysala Vîra Nârasimha dêvaru*
23. *Dôrasamudrada nelevîdino lu sukha-sankathâ-vinôdadim*
24. *râjyam geyyuttire śaka-varsha 1149 neva Sarvva-*
25. *jit-samivatsarada Chayitra su 3 Sômavâradandu svasti sama-*
26. *sta-guṇa-gaṇa-sampannarappa Kêśava-puravâd Elavarellam ? aśêsha*
27. *mahâjanangaļu tammage kâluvalîiyâda Gijâ-*
28. *halliya vûra mundaṇa Ekkalasamudravan Ekkalasetṭi-Kallasetṭige dhârâ- pûrvakavâgi koṭta kere- go-*
29. *ḍagi-kramaventenl are â-kereya modalêriya kâ . . . yinda gadde sa kam 40 Mâlagau-*
30. *dana kereya bađaga kôđiya Gaudarabbhûmiyim pađuva-*
31. *lu Bovakkareya beddale kamba 300 gaṇḍahen*
32. *beddale . . . n ârigâdođam salipudu*
33. *sva-dattâm para-dattâm vâ yô harêta vasundharâm shashthi-varsha*
34. *sahasrâṇi vishthâyâm jâyate krimih śî*
35. *Ekkalasetṭiyara muttavyyan Ekkalasetṭi Dâsovve Tippavve in-*
36. *tu gaudugalu akkandiru kiriya-hendatiya Boppa-he (gga)*
37. *deya magaļu Masaṇovve Kalliyânâyaka mayduna Nambi*
38. *Mâṇikasetṭi int ivarolagâda tanna vamśavan uddharisidan Ekkalasetṭi*
39. *tamma śripâdada kelagiralu mahâjanagal Ekkalasetṭigala maga.*

Note.

This records that an officer (not named) of Narasimha II, built the Sômanâtha temple at Kêśavapura and that Ekkalasetṭi, disciple of Trilôchanadêva built a tank

known as Ekkalasamudra. It also states that on Monday 3rd lunar day of the bright half of Chaitra in the cyclic year Sarvajitu, Śaka 1149 corresponding to Sunday (but not Monday), 21st March A.D. 1227, during the reign of Vīra Nārasimhadēva (II) with titles, all the mahājanas of Elavare *alias* Kēśavapura made a grant of a plot of wet field measuring 40 kambas (boundary described) as a kodagi to Ekkalasetṭi and his descendants for having built the tank Ekkalasamudra. The usual imprecation comes next. The inscription then refers to the family of Ekkalasetṭi and stops abruptly in the middle.

20.

On a stone standing by the side of Īśvara temple in the village Puralahallī in the Hobali of Bāṇāvāra.

Size 5' × 2'.

Kannada language and characters.

1. śrīmat Āngirasa-samvatsara Phālguna su 10 yalu
2. Purālahallīya kālegade Muniyagauḍa-
3. gaļu kādi sura-lōka-prāptan ādam śrī Rāma

Note.

This records the death of a warrior named Muniyagauda in the battle of Puralahallī on 10th lunar day of the bright half of Phālguna in the year Āngirasa.

21.

On another stone at the same place.

Kannada language and characters.

1. Āngirasa-samvatsara Phālguna sudha 10 ya
2. Ā Muniyagau [dana] maga Nāyanagauda āvige
3. kādi kondu svargastanādam

Note.

This records the death of a warrior named Nāyanagauda son of Muniyagauda in some battle for cows on the same date as the previous number.

KOLAR DISTRICT.

22.

MULABAGAL TALUK.

On a cross beam in the navaranga-maṇṭapa of the Venkaṭaramaṇasvāmi temple in the village Mudiyānūr in the Hobali of Mudiyānūr.

Tamil and Grantha characters—Tamil language.

1. svasti śrī Visaikali A-
2. yyan magan Eduttakai Amudiyār A-
3. mudapperumāl tiru-maṇṭapattil
4. tūṇālum podigai nālum naḍuvil uttiram
5. iraṇḍum ivar dammam

Note.

This inscription records the setting up of four pillars with capitals and two cross-beams in the maṇṭapa of god Amudapperumāl by Eduttakai Amudiyār, son of Visai-kali Ayyan. The inscription is not dated.

23.

SRINIVASPUR TALUK.

On a stone lying in a plain behind the village Kumbagunte in the Hobali of Śrī-nivāsapur.

Size 4' × 3'.

Telugu Language and characters.

1. Sâdhâraṇa-samvatsara Mâgha śu 10 ||
2. lu râja nivâ-
3. ra râla Chôla
4. Chôlâchâri
5. riki ichchina
6. digi mâ-
7. nya-puchênu
8. chaḍu chêsinavâru
9. Vârâṇasîlô â-
10. vu champina pâpâna pôdu-
11. ru.

Note.

Many of the letters of the inscription are effaced. It seems to record the grant of some kodagi to Chôlâchâri on the 10th lunar day of the bright half of Mâgha in the year Sâdhâraṇa. The date is not verifiable.

24.

On a stone standing in the field of Ādeppa in the village Unakili in the same Hobali of Śrīnivāsapur.

Size $2' - 3'' \times 2' - 0''$.

Telugu characters and language.

1. Yíśvara saṃvatsara-
2. da Chayitra śuddha lōna Ranga-
3. yagāru Arasabôja-
4. Bâvuniki yichina nettaru-ko-
4. ḍaginū . . . chēnu kham 10 yin-
5. duku yavaru tapinânu âvu
6. champina pâpâna pôduru

Note.

This records the grant of a plot of land of the sowing capacity of 10 khaṇḍugas as a *nettaru kôdagi* (*i.e.*, a gift for dying in battle field) to Arasabôjabâva by Rangaya on the 1st lunar day of the bright half of Chaitra in the year Iśvara. It is not mentioned in recognition of whose death the grant was made. The date is not verifiable. The inscription ends with the usual imprecation.

25.

On a stone set up in the field of Soṇhappa in the village Kambâlapalle in the same Hobali.

Size $3' \times 2'$.

Telugu language and characters.

1. Siddârti-nâma-saṃ-
2. vatsara Mâigaśira
3. śu 15 lu Maddêri
4. Lagimêgauḍalu
5. Rachayyagâriki Kam-
6. bâlapalle daggira
7. yichchina kôdagî mā
8. nya sâsanam maṅgalam

Note.

This records the grant of a plot of land near the village Kambâlapalli to Rachayya by Maddêri Lagimêgauḍa on the 15th lunar day of the bright half of Mârgaśira in the year Siddhârthi. The date is not verifiable.

26.

In the same village (Kambâlapalle), on a stone standing in the field of Taļavâra Muniga.

Size $4' \times 2'$.

Telugu language and characters.

1. Sarvadhâri-saṃvatsara Pâ-
2. luguna ba 9 lô
3. Kambâ-

4. lapalle
5.
6.
7.
8.
9. kodagi . . . Mu-
10. nimaku yichchina sâsanam¹

Note.

This records the grant of some kodigi land in Kambâlapalli to Munima on the 9th lunar day of the dark half of Phâlguna in the year Sarvadhâri. The donor's name is not mentioned. The date is not verifiable.

27.

On a stone set up below a banyan tree in front of the village Nilaṭûr in the same Hobali of Srinivaspur.

Size 1'-8"×2'-0".

Tamil and Grantha characters.

1. Kâmaśammara (?)-
2. du Nikaraliśôla-
3. maṇḍalattu p Pudan-
4. āṭṭu Neraṭṭûr êri-
5. yil tûmbu vai-
6. ttu

Note.

This records the construction of a sluice to the tank at the village Neraṭṭûr (Nilaṭûr) in Pudanâṭṭu of Nikariliśôlamandalam by Kâmaśarma.

28.

On a rock in a mango grove belonging to Patel Râmappa in the village Gaunapalli in the Hobali of Addagal.

Telugu language and characters.

1. reṇḍava-yânikamunamu (?)
2. gânu [i] Vîrabhadra dêvaruku [i]
3. chi [na] kodagi âyamunu
4. bhakutulu naḍi
5. di vâru
6. pâpâna pô-
7. duru

Note.

This records the gift of a plot of land for an additional procession service (?) of god Vîrabhadra. Devotees are requested to maintain the grant. The inscription is not dated.

29.

On a rock to the east of the village Bairagânapalli in the same Hobali.

Telugu language and characters.

1. Vikâri-samvatsara Kârtika su 10
2. Budhavâra Dâsanagâri
3. Vâjaku maḍi chênu

4.
5.
6.

Note.

This records the gift of a plot of wet land to Dâsanagâri Vâja (smith) on Wednesday the 10th lunar day of bright half of Kârtika in the year Vikâri. The date is not verifiable.

30.

On a stone standing in front of the village Kottûr in the same Hobali.

Size 5' × 2'.

Telugu language and characters.

1. . . Ramanaya-
2. . . Nambinanâ-
3. . . yani Vôbila-
4. . . yagaru dêvunaku
5. yichina chênu-
6. ku yevaru tapinâ

Note.

This inscription records the grant of a plot of dry land for the service of some village deity by Vôbilayyagâru, son of Ramanaya Nambina Nâyani. The record is not dated.

31.

On a stone set up in a field in front of the village Châkanapalli in the Hobali of Nelavanki.

Size 4' × 4'.

Old Kannada language and characters.

1. svasti śrî Rat्तavâdi eluvarai lakkeyam kondu Kollâpuradalu
2. jayastambhavam naṭtu pe (ra) rddoreya tadiya Koppadalu Āhomâ-
3. llanana benkonḍ avan àne kudure pendir bandâramam konḍa Ko-
4. pparakêsaripanmarâna odehyâr śrî Râjêndra-dêvarge yâñdu (38)
5. âvadu Saka—varsha 978 aneya Vijaya samva-
6. tsaram pravarttise śrimat Sênapati Okkettu-gaṇḍam Gaṇḍa-
7. Nârâyaṇam Chôlanasingam Manjappayyanappa Râja-râja-
8. brahmâdirâjar Mahârâjavâdi Elu-sâsiramam Pulinâ-
9. du eluvattum Murikinâdu munnûrum âluttam Ba-
10. llûra bîdinal sukha-sanghata vinôdadâl âluttire
11. Chôlana besadal Polekêsiya mêle pôgi Pulimaṭṭi-
12. yal kâdi arasara munde Koranelliyum Nelavankeyano-
13. deya Mayindamarasara maga Sovarasarappa mone-mu-
14. tte- gaṇḍam maruvakkarama kâydara-Bhîmam duradede—Râ-
15. mam mulivara-Bhîmam Râjêndra-Chôlapallavâdittam Nelavam-
16. keya kereyam kaṭti arasara munde kâdi ridu
17. bîrasarggam baṭedar Bannâchari mâḍida kalnâdu

Translation.

Be it well. While having conquered Rat्तavâdi seven and half lakh kingdom, having set up a pillar of victory in Kollâpur (Bombay Presidency), having chased

Āhavamalla (Chālukya king) on the banks of Perddore (*i.e.*, Kṛiṣṇā) at the place Koppa, and having captured Āhavamalla's elephants, cavalry, wives, and treasure, the illustrious Kōpparakēsari-varma Rājēñdradēva was 38 years old?, in the year of victory, Śaka 978.

While his illustrious general with titles Okkettuganḍan, Gaṇḍanārāyaṇa, Chōlana-singam, Rājarājabrahmādirājar by name Manjappayya was ruling over Māhārājavādi 7,000 province, Pulinādu seventy, and Murikināḍ Three Hundred. in the capital Ballūr.

Having under the orders of the Chōla king, attacked Polakēsi and fought in the battle of Pulimati in the presence of the king. Sōvarasappa, son of Māyindamarasa chief of Koranelli and Nelavanke with titles Monemutṭegāṇḍam, Maruvakkārāma, Kāydara Bhīma, Dhuradeḍe Rāman. Muļivara Bhīma. and Rājendrachōla Pallavāditya, having also built the tank of Nelavanke died in the battle. Bannāchāri engraved this stone.

Note.

The date of the grant is Śaka 978 or A.D. 1056 but as no details are given, the date is not verifiable. The inscription refers to wars between Chōlas and Chālukyas (Polakēsi).

32.

On a 2nd stone in the same field of the same village Chākanapalli.

Size $4' \times 3\frac{1}{2}'$.

Old Kannada characters and language.

1. svasti Pulimatiya kālegadalu Nelavankeyanoḍeya
2. Chōvarasara munde Chōva Vankaragana magam
3. Chōlaganḍar āldana munde paridu bīra-
4. saggam baḍedam ivange Koranelliya kere-
5. ya kelage mūvattu Koḷaga gardde koḍage-
6. yum Nelavankeya posa-kereya
7. kelage mūvattu kolaga gardde
8. koḍage koṭṭar

Note.

Be it well. In the battle of Pulimati, in the presence of Chōvarasa, chief of Nelavanke, Chōlaganḍa, son of Chōva Vankaraga fought (with his enemies) and went to heaven. In his memory a plot of land of 30 koḍagas under the tank of the village Koranelli and a similar plot of land of 30 koḍagas under the tank of (the village) Nelavanke have been granted as koḍagi.

33.

On a stone to the west of Jōdi Sākamma Kottapalli village in the same Hobali.

Old Kannada language and characters.

1. svasti śrī Vaydumbha-mahārājar pritu-
2. vī-rājyam geye Chōrayya Nelavanki ā-
3. bhyantara-siddhi āluttire Chōra-
4. yyanavesadi bhanguva
5. kallu
6. ī kallama-
7. re-vo-
8. kkara kola-
9. lāgadu

Translation.

Be it well. While Vaydumba-mahârâja was ruling over the earth and while Chôrayya was ruling over Nelavanki (âbhantasiddhi ?) this stone called Bhanguva was set up under the orders of Chôrayya. None should slay him who seeks refuge under this stone.

Note.

This inscription is very interesting as it refers to a principle that any one taking shelter under a particular monument should not be put to death even if he has committed any crime. The record is however not dated but merely refers to the reign of Vaydumba-mahârâja, whose date is provisionally fixed at 900 A.D. (see P. XXII, Introduction to the Kolar District Volume of Inscriptions E.C. X.)

On the slab containing the inscription is engraved below, a figure of an ascetic in a sitting posture but with his head cut off and a warrior holding what looks like a sword standing to the right and an angel holding a châmara over the sage on each side.

34.

On a boulder below the tank at the village Kasettipalli in the same Hôbali of Nela-vanki.

Telugu language and characters.

1. ' Vishu samvatsara Âsvi-
2. ja ba 5 lu Kaśat̄tipalliyûra
3. kotta--cheruvuku yichchina
4. mânya

Note.

This records the grant probably of a plot of land in which the rock is situated for the conservation of the tank of Kasettipalli on the 5th lunar day of the dark half of Âsviyuja in the year Vishu. The date is not verifiable.

mysore district.

35.

CHAMARAJANAGAR TALUK.

On a stone lying in a field near a grove in the village Ummattûr in the Hobali of Ummattûr.

Kannada language and characters.

Note.

This records the embracing of sanyâsâśrama and the death of Râjabhatârâ, a Jaina ascetic and the setting up of the inscription stone in memory thereof by Jnâna, . . . panḍita.

36.

On a stone on the site of the deserted village Gangavâdi, a mile off from the village Honganûr, in the Hobali of Santêmârahalli.

Size. 3'-6" x 2'-6".

Kannada language and characters.

1. svasti śrī Vîradêvarâya-
 2. vodeyaru râjyam gaivali
 3. Virôdhi-samvatsarada Kârti-
 4. ka su 1 Sô lu Nanja-
 5. rasavodeyaru vûra
 6. Nanjanâthadêvara śrikârya-
 7. kke bîṭṭa magga-terige sâmya
 8. bêḍige saha mânyavâgi bi-
 9. ṭṭu koṭṭaru yî dharmavan a-
 10. lidava

Note.

This records the right to collect the tax on looms, together with *bēdige* (benevolences?) and use the amount for the service of god Nanjanâtha granted by Nanjarasavađeyar on Monday 1st lunar day of the bright half of Kârtika in the year Virôdhi during the reign of Vîra Dêvarâya Vodeyar. The date is not verifiable.

37.

On a stone in a field of the village Kudêru in the same Hobali (Santemârahalli)

Size 4'—6"×2'—9".

Kannada language and characters.

1. svasti śrî Śaka varsha 142 [?]
2. Ravudri-samvatsarada Pushya ba 10
3. Mam śrimam mahâmaṇḍalêśvaraṁ
4. śrîVîra Channa Nanjarâya-vo-
5. deyarige saluva mahâpradhâni
6. Siddhayyavarâvutara nirûpadim
7. Sômarasa-mantriśvara Kudi-
8. hêra prabhugalu ashtâdaśa-pra
9. jegal-anumatadim Ba .
10. yiraṇapurapatige
11. Râuttapuranendu kat̄tisi
12. â puradolagâda magga ma-
13. nevana anubhavisu
14. ra guttige bhûmi 3300 kke
15. siddhâya ga 20 vanu
16. teruve bittu-kotṭa

Note.

This records the construction of a new village called Râvuttapura and the grant of the right to collect taxes on looms and houses in the village together with the remission of 20½ gadyâṇas on the total tax payable (*siddhâya*) on the land 3300 belonging to the village to Bayirana, the headman of Pura, with the consent of the prabhus of Kudihêru and 18 kinds of people (*praje*) of the same place by minister Sômarasa under the *nirûpa* (order) of Siddhayyavarâvuta, mahâpradhâna to Vîra Channa Nanjarâya Vodeyar, mahâmaṇḍalêśvara on Tuesday, 1st lunar day of the dark half of Pushya in the year Raudri. Śaka 1422 corresponding to Tuesday 5th January A.D. 1501.

38.

On a stone in the dam to the right of the sluice of the chief tank of the village Haradanahalli in the Hobali of Haradanahalli.

1. Sâdhâraṇa-samvatsara-
2. da Kârtika śudha 5 lu
3. Haradanahalliya
4. sénabôva Linga-
5. ppayyanavara makka-
6. lu Râmappanavaru
7. kaṭista tûmbu śrî

Note.

This records the construction of a sluice to the tank by Râmappa, son of Lingapayya, village accountant of Haradanahalli on the 5th lunar day of the bright half of Kârtika in the year Sâdhâraṇa (date not verifiable).

39.

On a stone near a dam in the same village Haradanahalli in the same Hobali of Haradanahalli.

Size 6'-3" x 3'-9".

Kannada language and characters.

Note.

This records the grant of right to collect tolls and other taxes to (name is effaced) by (name is effaced) while . . . nāyaka (name effaced) was ruling over . . . nādu (name effaced) on the 10th lunar day of the bright half of Pushya in the year Bahudhānya, Śaka 1440 (A.D. 1518). The date is not verifiable.

40.

On a boulder in the fallow land belonging to the village Chennâpura in the same Hobali.

Kannada language and characters.

1. Rudhirôdgâri-samvatsara-
 2. da Chayitra sudha | lû
 3. Râmanâyakara ma-
 4. ga Yarapanâyaka ka-
 5. tista manṭapa nama-
 6. Śivâya śrî śrî

Note.

This records the construction of a *māṇṭapa* by Yarapanâyaka, son of Râmanâyaka, on the 1st lunar day of the bright half of Chaitra in the year Rudhirôdgâri. The date is not verifiable.

41.

On a stone near the ruined fort of the village Pura in the same Hobali.

Size 3'-6" x 2'-9".

Kannada Language and characters.

1. Jaya-samvatsarada Śrâvâna ba !! ralu Ton-
 2. ḍanûradêvara Mâdigavudana maga Dêvañña

3. Mâdarasa makkalu Siddha-gavuda
4. nilisida kallu

Note.

This seems to be a memorial stone set up by Siddhagauḍa recording the death of his father Dêvaṇṇa Mâdarasa, son of Dêvara Mâdigauda of Tonḍanûr on the 11th lunar day of the dark half of Srâvaṇa in the year Jaya (date not verifiable.)

42.

On a second stone in the same place.

Size 4'—6" × 3'—6".

Kannaḍa language and characters.

1. svasti śrî jayâbhuyuda Śâlivâhana śaka varusha 1462
2. . . . vartamânavâda Vikhâri-samvatsarada Phâlguna śu 5 lu śrî ma-
3. . . . Narasayyanavara nirûpadim Varada . . . arasaru ka
4. . . . guttigeya . . . yakalla-padehyagi koṭṭa
5. . . . nûragrâmava (Here three lines are effaced)
6. . . . tudike
7. . . . mane kalâ tôṭa . . . bitṭaru
8. . . . bhôga tâjasvâmyavanu âgumâdi
9.
10. aksharadalu hanneradu varaha mâgi
11. . . kerege . . . anyâya alaku ilia â- chandrârka-
12. . . . sthâna-mânya alupida
13. konda pâpake hôharu

Note.

The most important portion of this inscription is lost. From what remains it seems to record the grant of some land of the annual income of 12 varahas by Varada . . . arasa under the orders of Narasayya to some one (name not found) on the 5th lunar day of the bright half of Phâlguna in the year Vikâri, Śaka 1462 (A.D. 1540) The date is not verifiable.

43.

On a stone in the village Punajur, lying near the 19th mile-stone in the Road from Haradanahalli in the same Hobali to Satyamangala.

Old Kannaḍa language and characters.

1. svasti Śakha-varsha vombhainūja nâlkaneya Chitra
2. Śrâvaṇa-mâsada śuddha dasami Sômavâradandu Mañira sâvira o-
3. lpârbbarum Mallayyanu mâdisida dêgulakke koṭṭa manṇ Oragâlal-padirkkâ-
4. n̄dugam yidan âvan alidam alivavam kereyuv âraveum Vâ-
5. ranâsiyum kavileyuvan alida bramhatikâram svatdattâm para-
6. dattâm vâ yo harêta vasundharâm shashî varsha-sahasrâni
7. vishṭâyâm jayate krimih

Note.

This records the construction of a temple and the grant of a plot of land of the sowing capacity of 10 kanḍugas in the village Oragâl by the thousand Brahmans of the

village Maļūr and Mallayya on Monday 10th lunar day of the bright half of Śrāvāna in the year Chitrabhānu, Śaka year 904 (A.D. 982). The 10th lunar day of the bright half of Śrāvāna in that year coincided, however, with Wednesday and not Monday. The usual imprecation is found at the end of the inscription.

44.

MYSORE TALUK.

On a stone standing in front of the village Kurubārahallī in the Hobali of Mysore.

Size 5'×3'.

Kannada language and characters.

1. sarōja-sannibha-mukhaś Šēsham hasan sarvataḥ
2. dāna-mahōgra-khadga-vihita- trai-chakra-rakshā-kramah bibhrājat-sabalō-
3. ru-dōrbala-mahā-sāmrājya-sarvōnnata-śrimā-
4. n Īśvara-sambhavō guṇa-vaṭam sīmā Nrusimhō nrupah ! Kaṭhāri Śā-
5. luvānkasya dharēdyasya dharāpatēḥ ! nitya-dāna-ratām yāti mahārā-
6. ja . . . sampadā ! dikkāminī-kuchataṭī-ghanasāra-kīrtih Bukkāmbikā-ja-
7. ṭhara-dugdha-payōdhi-chandrah ! līlā-vaśīkṛita-virōdhi-nrupāla-Lakshmiḥ
Chō-
8. lāvanīpa-vijayāya purastāt chulikīkṛitya Chōlēndram
9. snēha- sammukham ravipatat viśvam sa viśva-chakrē-
ṇa kura-
10. van nrīṇām mudā nayaṇ śāstra-samśōdha-samprāpta-Tulā-purushakāra-
ṇāt Śākē-ratanavabdhi-
11. chandra-samā Pingala-vatsarē ! chāru Śrāvāna-pūrṇēndau vasvarkshe
Stiravāsarē Āpastambhāya
12. mārya- sūnavē ! Ambikā-rādhanapara Kāmiyācharya-śarmaṇē
ayi
13. . . grāmaṁ Maisūru- sthala- maṇḍanam Mādaṇāyakana-hallīti Kāvē-
rī-Kapilāntarē sīmā
14. phalaśāli . . . sīlā taṭāka paśchimadiśi Rākuntadaseti-samudrabhūh Ka-
badara Purī-nīra taṭā-
15. ka lēkhā lō-kadaya vāri yastidayā bhūr Śāmbaya dharma pātaka
hārīcha
16. . . . Hanjara grāma-bhūh śatruṇāpi kṛitō dharmah pālaniyah prayatna-
tah śatruv eṣa
17. narah śatruh dharmaś śatru na kasyachit sva-dattām para-dattām vā yō
harēta vasundharām shashṭhi-va-
18. rsha-sahasrāṇi vishṭhāyām jāyate krimih ! sva-dattād dviguṇam puṇyam
paradattānupā-
19. lanam para-dattāpahārēna sva-dattām nishphalam bhavēt ! dāna-pālana-
yor madhye dānāch chhrēyōnu-pā-
20. lanam dānāt Svargam avāpnōti pālanād achyutam padam Daṇāyakara
voppa

Translation.

Victorious is the king whose face is like the lotus flower, who laughs at Šēsha (for his inability to bear the burden of the earth), who with his sharp sword has successfully offered protection to the three circles of the world : who has stood high above all others in respect of the might of his arms ;—the illustrious king Narasimha born of Īśvara and the goal of the virtuous. Kaṭhāri (Sāluva), king of the earth who, excels all others in making daily gifts :—He whose fame stood as fragrant dust of camphor on the breasts of the guardian nymphs of the quarters ; who is a moon come out of the milky

ocean that is the womb of Queen Bukkâmbikâ ; who has seized with ease the splendour of sovereignty of hostile kings and who went on a victorious march against the Chôla king. Having swallowed the Chôla king he ruled over the vast earth standing under a single umbrella causing admiration to people. In the course of observing the gift of Tulâpurusha (gift of gold equal to his own weight) according to the sâstras, in the Saka year 1419, in the cyclic year Pingala on the full moon day of bright Srâvana with the constellation Dhanishthâ on Saturday, he granted to Kâmiyâchârya of Âpastamba-sûtra, son of ever worshipping Goddess Ambikâ, the village known as Mâdanâyakanahalli, an ornament of Mysore, situated between Kâvêri and Kapilâ with the boundary (letters are illegible) . . . known also as Hanjera.

Even the gift made by a hostile person should be maintained at all costs. Man is an enemy to man but virtue is nobody's enemy. Whoever takes away the earth gifted by himself or by another will be born as a worm in ordure for sixty-thousand years. The protection of a gift made by another is productive of twice the amount of merit accruing for one's own gift. One's own gift will prove fruitless, if the gift made by another is confiscated. Of the gift and protection of a gift, the latter is better than the former. Through gift one attains heaven but through protection of another's gift one attains a heavenly place from which there is no return.

Note.

The inscription belongs to the reign of Sâluva Narasimha II of Vijayanagar and the date corresponds to Saturday 12th August 1497 A.D.

45.

NANJANGUD TALUK.

A copy of Chilukavâdi copper plate grant of Kriśṇarâja Vodeyar II, dated Saka 1683 in the possession of the Gurikâr of the village Gaṭṭavâdi in the Hobali of Hedatale.

Kannada language and characters.

1. śubham astu Harêr lîlâ-Varâhasya damshträ-danḍas sa pâtu
2. va [h] Hêmâdri-kalaśâ yatra Dhâtrî chhatra-śriyam dadhau nama tun-
3. ga-śiraś-chumbi-chandra-châmara-chârave trailôkya-nagarâ-rambha-
4. mûla-stambhâya Śambhave || svasti śrî vijayâbhuyuda Sâ-
5. livâhana śaka varshamgaļu 1683 sanda vartamânavâda
6. Vishu-samvatsarada Kârtika ba 10 lû śrîmad râjâdhîrâja râ-
7. japaramêśvara praudha-pratâpâ-pratima-vîranarapati Mahî-
8. sûra Śrî-Kriśṇarâjavodeyaraiya-navaru Venka-
9. tarâmayyage baresi koṭṭa krâya bhûdâna tâmbra-
10. śâsanada kramaventendare Mahîśûranagarada
11. Hôbali-sîme-vichârada-châvâdi valitada Satyâ-
12. gâla-sthalada Chilukavâdigrâma 1 kke vichârada-châ-
13. vadî śyânabhâga sthalada śyânabhâga saha baredukon-
14. dubanda lekha prakâra Bahudhânya-samvatsarakke huttiddu
15. sakala-suvarnâdâya davasâdâya saha kaṇ-
16. thi gu 17 . . . vingâda maṇihya Mûgûrige salu-
17. va sunka gu 3-3-7 pommu ga 1-1 ubha-
18. yam Mûgûri . . . ubhayam grâma 1 kke
19. huttuvali kangu 176-7 nûreppatâru

20. varahâvu Kollâgâlada setṭara mukhântra
21. bokkasakke sâkalyavâgi santâda kâraṇa
22. yî grâmada yelle chatussîmeyoḷa-gullâ nidhyâ-
23. dyashṭa-bhôga-têja-svâmyamgaļu ninage saluvudu
24. yillinda munde nînu mâduva âdhi-kraya-dâna-pari-
25. vartanagalemba vyavahâra chatushṭayamgaligû salu-
26. vudâddarinda putra-pautra-pâramparyavâgi nirupâ-
27. dhika sarvamânyavâgi sâsvatavâgi anubhvisikon-
28. du baruvudu ēkaiva bhaginî lôke sarvêshâ-
29. m êva bhûbhujâm na bhôjyâ na kara-grâhyâ vipra-da-
30. ttâ vasundharâ sva-dattâm para-dattâm vâ yô harê-
31. ta vasundharâm shashthi-varsha-sahasrâni vishthâyâm
32. jâyate krimih Šrî Krishnarâja

Note.

This records the purchase grant of the village Chilukavâdi, free of all taxes, on the receipt of 176 Kanthirâyi varahas as the price of the village, into the treasury through the settsis of the village Kollâgâla by the illustrious Krishnarâjavodeyar (II), king of Mysore (with usual titles) to Venkaṭrâmaiya on the 10th lunar day of the dark half of Kârtika of the year Vishu, Šaka 1683 (A.D. 1761). The date is not verifiable. The usual imprecation is found at the end of the record.

46.

A copy of a *Nirûpa* of Kanthirava Narasarâja Odeyar II, king of Mysore in the possession of Râmarâya of the village Kałale in the Hobali of Nanjangûd.

Kannâda language and characters.

1. Khara-samvatsarada Vaiśâkha śu 11 lû śrîmatu Mahîśû-
2. ra-nagarada-hôbâli-sîme vichârada Chaluvaīyage baresi
3. kaļuhisida nirûpa adâgi Kaļale Lakshmîkântasvâmi-
4. yavara rathôtsavakke ninna hôbali gađigalînda chappa-
5. ra mèlukaṭtu ađigabbu kumbâra svarûpu yale kâ-
6. yi mèlögara hûvu gandha modalâda haṇa muṭṭa-
7. da sôpaskaravannu tarisikoṭtu rathôtsavavannu
8. sambhravavâgi âga mâdisuvadu
9. Kanthiravanarasarâjavodeyaru-

Note.

This is an order issued on the 11th lunar day of the bright half of Vaiśâkha in the year Khara (A.D. 1711), issued by the king Kanthirava Narasarâja Vodeyar to Chaluvaīya, superintendent of Mahîśûra Nagarada Hôbâli-sîme Vichâra office to celebrate the annual car-festival for god Lakshmîkânta in the village Kaļale by getting a free supply from the villagers of the Hobali, of the articles necessary for pandals, hangings, firewood, pots, betel-leaves, vegetables, cocoanuts, flowers and scents, and other necessary things. The king's name Kanthirava Narasarâja is written at the bottom of the grant. The date is not verifiable.

47.

A copy of a second nirûpa of the same king Kanthirava Narasarâja Vodeyar II in the possession of the same person.

Kannâda language and characters.

1. Sarvajitu-samvatsarada Šrâvana śu 6 lu śrîmatu
2. Mahîśûranagarada hôbâli sîme vichârada Chalu-

3. vaiyage baresi kaluhisida nirūpa adāgi Kaṭale Lakshmī-
4. kānta-svāmiyavara dēvasthānada paḍitara dīpārādhanegē
5. ghaṭṭi nūru-varahada grāmava koḍisi śilā-pratishṭeyanu
6. māḍisi koḍisuvarītige appaṇe māḍisi yidhēve ā-
7. prakārakke Kaṭale Lakshmīkānta-svāmiyavara dēvasthāna-
8. kke ninna hōbalī sīmēli ghaṭṭi nūru varahada grāma-
9. vanu koḍisi silā-pratishṭeyanu māḍi koḍisuvudu
10. Śrī Kanṭhīravanarasarāja Voḍeyaravaru

Note.

This nirūpa addressed to Chaluvaiya, Superintendent of Mysore Nagarada Hobali sīme records the grant of a village yielding 100 varahas for the food-offering and keeping of a light in the temple of god Lakshmīkānta in Kaṭale and the setting up of an inscription-stone recording the gift. The date of the nirūpa is the 6th lunar day of the bright half of Śrāvaṇa in the year Sarvajitu. The date is not verifiable. The name Kanṭhīrava Narasarāja Voḍeyar is written at the bottom of the grant.

48.

A third nirūpa of the same king in the possession of the same person.

Kannada language and characters.

1. Sarvadhāri-samivatsarada Kārtika śu 15 lu śrimatu javaṇi-lābhā-
2. dāyada-chāvaḍi maṇehagāra Haridāsayyage nīnu u-
3. ppanahalliya grāma 1 yī upagrāma Sōrekāyipura-
4. da grāma 1 sahā yidakke saluva gadde beddalu tōṭa
5. tuḍike sunka pommu muntāgi ā sakala svāmyavu Kaṭa-
6. le Lakshmīkāntasvāmiyavara dēvasthānada paḍitara dīpā-
7. rādhanegē naḍedu baruva hāge dhāreyeredu śilāpartishṭhe-
8. yannu māḍisi tāmbraśāsana-vannu baresi koṭtu yidhēve-
9. yāgi yi-grāmagalında saluva javaṇi lābhādāya
10. hogekāṇike haṇa muntāgi paṭṭe prakārakke salatakka pom-
11. mina haṇavannu kēlade sarva-māṇyavāgi naḍasikondu
12. baruva rītige kaṭṭaleyannu māḍisi yidhēve-yāda kā-
13. raṇa ā-prakārakke Kaṭale Lakshmīkāntasvāmiyavara paḍi-
14. tara dīpārādhanegē saluva Uppinahalli-grāma 1 yī
15. upagrāma Sōrekāyipura grāma vondu saha yī
16. grāmagalında saluva javaṇi lābhādāya hogekāṇike
17. haṇa saha paṭṭe prakārakke pommina haṇavannu kēlade sa-
18. rvamāṇyavāgi naḍasi kondu baruvudendu baresida
19. śāsana sva-dattām para-dattām vā yō harēta vasundharām
20. shashṭhi-varsha-sahasrāṇi vishṭhāyām jāyate krimih śrī
21. Kanṭhīravanarasarāja voḍeyaravaru

Note.

This nirūpa addressed to Haridāsaiya, *chāvaḍi manegār*, authorised to collect toll dues on cloth ordered him to collect all taxes due from the village Uppinahalli and its hamlet Sōrekāyipura and with it to defray the expenses necessary for the food-offering and the maintenance of a light in the temple of god Lakshmīkānta in Kaṭale. It is stated in the nirūpa that the grant of the total taxes levied from the two villages has been recorded on a stone as well as on a copper-plate and that the *manegār* should wait for no second order in carrying out the instructions contained in the nirūpa

without hesitation. The *nirūpa* is dated in the 15th lunar day of the bright half of Kārtika of the year Sarvadhāri. The date is not verifiable. The *nirūpa* ends with the well-known imprecatory verse *sva-dattām para-dattām vā* usual in all inscriptions. At the bottom of the *nirūpa*, the name of Kaṇṭhīrava-narasarāja Vodeyar is written.

49.

YELANDUR TALUK.

Kundalavādi copper-plate grant of Krishṇadēvarāya, king of Vijayanagar, dated Śaka 1440 in the possession of Śrinivāsa Aiyangār, Pleader, Yelandur town.

Sanskrit language and Nāgari characters.

1. śrī Gaṇādhipatayē namah̄ namas tunga-śiraś-chumbi-chandra-chāmara-chāravāḥ
2. trailōkya-nagarārambha-mūlastambhāya Śambhavē | kaļvāṇāyāstu tad-dhāma
3. pratyūha-timirāpaham̄ | yad gajōpy Agajōdbhūtam̄ Hariṇāpi cha pūjyatē | asti
4. kshīra-mayād dēvair mathyamānān mahāmbudhē | navanitam ivōdbhūta-
5. m apaniya-tamō mahaḥ | tasyāsīt tanayas tapōbhīr atulair anvartha-nāmā Budhah̄
6. punyair asya Purūravā bhuja-balair āyur dvishām nighnataḥ tasyĀyur Nāhushōsya ta-
7. sya parushō yuddhē Yavātiḥ kshitau khyātas tasya tu Turvasur Vasu-nibhah̄
8. śrī Dēvayāni-patēḥ | tad-vamṣē Dēvakī-jānir didipe Timma-bhūpatih̄ | yaśasvī
9. Tuļuvēndrēshu Yaḍoh̄ Krishṇa ivānvayē | tasyā-bhūd Bukkamā-jānir Iśva-
10. ra-kshiti-pālakah̄ | atrāsam̄ a-guṇabhrāmśam̄ mauļi-ratnam̄ mahībhujām̄ | sarasād udabhūt ta-
11. smān Narasāvanipālakah̄ | Dēvakī-nandanāt Kāmō Dēvakī-nandanād iva | sōyam Narasa-
12. bhūpalaś Chēra-Chōlādi-bhūbhṛitah̄ | jitvā dānāmbuṇā dharma-samudram̄ . . . tanot̄ Ti-
13. ppājī-Nāgalā-dēvyōḥ Kausalyā-śrī-Sumitrayōḥ | dēvyōr iva Nṛisimhēndrāt tasmāt Panktirathā-
14. d iva | vīrau vinayināu Rāma-Lakshmaṇāv iva nandanau | jātau Vira-Nrisimhēndra-Krishṇarāya-ma-
15. hīpatiḥ | vīraś śrī Nārasimhas sa Vijaya-nagarē ratna-simhāsanasthah̄ kīrtyā nītyā nirasyan-
16. Nṛiga-Naṭa-Nāhushān apy avanyām athānyāṇ | ā-Sētōr ā-sumērōr avani-sura-nutah̄ svaira-
17. m āchōdayādrēr āpāśchātyā-chalāntād akhila-hṛidayam āvarjya rājyam śāśāsa |
18. prājyam̄ praśāsyā nirvighnam̄ rājyam̄ dyām iva śāsitum̄ | tasmin guṇēna vīkhyātē kshitē-
19. r indrē divam gatē | tatōpy a-vārya-vīrya-śrī Krishṇa-Rāya-mahīpatih̄ | bibharti maṇi-kēyūra-
20. nirviśēsham̄ mahī-bhujām̄ (mahīm̄ bhuje) | Kānchi-Śrīsaila-Śōṇāchala-Kanakasabhā-Venkaṭādri-pra-
21. mukhyēshv āvartyāvartya sarvēshv atanuta vidhivad bhūyasē śrēyasē yah̄ | dēvasthānē-
22. shu tīrthēshv api kanaka-tulā-pūrushādīni nānā-dānānyēvōpadānair api samama-

23. khilair âgamôktâni tâni ! rôsha-krita-prati-pârthiva-dañdah sêsha-bhuja kshiti-rakshaña-sauñdah !
24. bhâshege-tappuva-râyara-gandas tôsha-krid arthishu yô râna-chandah ! râjâdhirâjas têjasvi
25. yô râja-paramêśvarah ! mûru-râyara-gandâkhyah para-râya-bhayankarah ! Hindûrâya-sura-
26. trâna-dushtha-sârdula-mardanaḥ || vîra-pratâpa ityâdi birudair uchitair yutah ! stuty audârya-
27. s sudhîbhis sa Vijayanagarê ratna-simhâsanasthah kshmâpâlân Krishnâ-râya-kshitipatir adharikri-
28. tya nîtyâ Nrigâdin l â Pûrvâdrêr athâsta-khitidhara-kaṭakâd âcha Hêma-chalântâd à Sê-
29. tôr arthi-sârtha- śriyam iha bahulikritya kîrtyâ samindhê l Sakâbdê Sâli-vâhasya sa-
30. hasrêna chatuś-śataih l chatvârimśat-samâyuktê śuddhê Iṣvara- vatsarê ramyê
31. mäsi Kârtika-nâmani l śukla-pakshê śubhê m utthâna-dvadaśî-tithau ! Tunga-bha-
32. drâ-nadî-tîrê Viṭhalêśvara-sannidhau ! aśêsha-vêda-vêdânta-purâṇagama-vêdine ! pada-
33. vâkyâ-pramâṇeshu parâm praudhîm upêyushê ! Kaundinya-gôtra-jâtâya ch Āpastambâya Yâ-
34. jushe ! sâkhine sucharitrâya samasta-guṇa-sâline ! śrîmad Vêkaṭa-nâthasya kainkaryâsakta-chêta-
35. sê ! Venkaṭâchârya-putrâya Râmânuja-mahâtmanê ! Hoysalâkhyê mahâ-râjyê prasiddham
36. jagatî-tale ! Mahadêvapurât prâchîm diśam âśritya samsthitam Handiku-
37. ppâbhidhânâyâh palyâ dakshiñatah sthitam l Kârê-pûrâhvayâd grâmât paśchimâyâm diśi
38. sthitam l grâmâd Dêvanahalli tyuttarasyâm diśisthitam ! nâmna Kundala-vâditi prathitam
39. grâmam uttamam Krishnâ-dêva-mahârâyô mânaniyô manasvinâm ! sa-hiranyapayôdhârâ-
40. pûrvakam dattavân mudâ ! Vîrapa-vodeyara kalla-vattim Turuvana-purada vônîyinda mûḍalu
41. Sômanâtha-dêvara holadinda tenkalu Mâchayana-purakke paḍuvalu Par-vatayana tôtadim baḍagalu
42. grâmavanu
43. dâna-pâlanayôr madhyê dânat śreyonupâlanam dânat Svargam avâpnôti
44. pâlanâd achyutam padam ! sva-dattâd dvi-guṇam puṇyam para-dattânu-pâlanam ! parada-
45. ttâpahârêna sva- dattam nishphalam bhavêt l śri śri śri Virûpâksha

Note.

This contains the usual genealogy of the Tuļuva kings of Vijayanagar down to Krishnarâja and records the gift of the village Kundalavâdi, situated in Hoysalârâjya, to the east of Mahadêvapura, to the south of Handikuppa, to the west of Kârêpura and to the north of Dêvarahalli, by that king, seated on his jewelled throne at Vijayanagar to Râmânuja, son of Venkaṭâchârya, of Kaundinya-gôtra, Āpastamba-sûtra, and Yajuś-sâkhâ on the 12th lunar day, utthânadvâdaśi, of the bright half of Kârtika in the cyclic year Iṣvara, Saka 1440.

The Saka year 1440 however is Bahudhânya and not Iṣvara. The previous year, Saka 1439 is Iṣvara. The date is not verifiable. The usual imprecatory verses follow.

50.

On a fragmentary stone at the foot of a hill to the east of the village Gaudahalli in the same Hobali of Yelandûr.

Size 1'-2"×2'-2".

Kannada language and characters.

1. śrî Bahudhânya-samvatsara Śrâ-
 2. vaṇa śu 15 lu śrî Bayicha-
 3. nâyakaru Śrî Vîrabhadra-
 4. dêvarige bitṭa bhûmi sûrya-
 5. chandraru sâkshi śrî

Note.

This records the grant of a plot of land for the service of god Virabhadra by Bayichanâyaka on the 15th lunar day of the bright half of Srâvâna in the year Bahudhânya.

51.

On a stone near a tank about a mile to the west of the village Kestûr in the same Hobali.

Kannada language and characters.

1. śrīmatu Râkshasa-samvatsara Phâ-
 2. lguna śu 5 Su lu Hiriyode-
 3. yara śiśyaru Chikappadêvarige
 4. .
 5. dharmârta kattisi kotṭa maṇ-
 6. tapa śrî śrî

Note

This records the construction of a *maṇṭapa* for the use of Chikkappadēvaru, by the disciples of Hiriyodeyar on the 5th lunar day of the bright half of Phâlguna of the cyclic year Râkshasa (Date not verifiable).

52

On a stone near a fence on the road from the village Kestûr, to Talakâd in the same Hobli.

Size 2'-6" x 1'-3".

Kannada language and characters.

1. svasti śrî Jaya-sam-
 2. vatsara Kârtika su 5
 3. lu Nâgagaunđa-
 4. na maga Dêpagaunđa dê-
 5. valâkaka sanda

Note

This is a memorial stone recording the death of Dêvagaुnda, son of Nâgagaुnda, on the 5th lunar day of the bright half of Kârtika in the cyclic year Jaya (Date not verifiable).

53.

On a fragment of stone near a drain on the road from the village Hosur, a hamlet of the same village Kestûr, to Tumkur.

Kannada language and characters.

1. svasti śrî vijyâbhudaya Śâlivâha
2. Vikrama-samvatsarada Pushya śu 5 Sômavâradalu śrimatu
3. Sôvaṇṇaseṭṭiyaru tamma mâtâpitrigalige
4. vâptiyâgabekendu maṇṭapava kaṭṭisi śrî Hanumam
5. pratishthyanû mâdisi â-dêvara naivêdyâ pûje-pura
6. kke tamma kramavâgi bandiruva âlada marada
7. yalli ayidu koṭaga gaddeyanû
8. koṭtaru

Note.

This records the construction of a maṇṭapa and the setting up of god Hanumân in it and the gift of a plot of wet land of the sowing capacity of 5 kolagas for the food-offerings of the said god by Sôvaṇṇaseṭṭi for the peace of the soul of his departed parents on Monday 5th lunar day of the bright half of Pushya in the cyclic year Vikrama in Śâlivâhana era (the figure showing the number of years is effaced).

54.

On a stone lying near a ruined well to the north of Prabhudêvarabetta in the same village Hosûr.

Size 3'—3"×1'—9".

Kannada language and characters.

1. Naḷa-samvatsa Mâga su 1
2. lû Mâdaṇṇanâyakarige
3. dharmavâgabekendu Nanja-
4. pparasaru maṭhadâ Bhadrappadê-
5. varige sarvamânyavâgi bitṭa
6. hola o hattu koṭaga yi-
7. dake tapidavaru Gangeya
8. Bramhaṇara konda pâtakada-
9. li hôharu Śivapâdavê
10. śaraṇu śrî śrî

Note.

This records the grant of a dry field of the sowing capacity of 10 kolagas to Bhadrappadêvaru, head of a matt, by Nanjapparasa, for the merit of Mâdaṇṇanâyaka on the 1st lunar day of the bright half of Mâgha in the cyclic year Naḷa. The date is not verifiable. The inscription ends with the usual imprecation.

55.

On a stone forming part of the dam of the Big Tank of the village Mallaganahalli in the same Hobali of Yelandur.

Kannada language and characters.

1. Āngîrasa-samvatsara Bhâdra-
2. pada śu 1 Budhavâradalu

3. Sômaśivâchâryara śîśya
4. Chennarâjadêvaru mathava
5. kattisi charantigala dâsô-
6. hakke bit̄a gadde kham o || o hattu
7. tûmbi-ge mûḍalu baḍagavâgi-
8. ruva hallada bhûmiyannu bit̄u
9. koṭṭaru

Note.

This records the construction of a matt building and the grant of a plot of wet land of the sowing capacity of 10 kolagas below the tank of the village for the feeding of Jangamas frequenting the matt by Chennarâjadêva, disciple of Sômaśivâchârya on Wednesday the 1st lunar day of the bright half of Bhâdrapada in the cyclic year Ângirasa (date not verifiable).

56.

On a stone in the basement of Dêshêvara temple in Maddûr in the Hobli of Agara.

Kannada language and characters.

1. svasti śaka varusha 1302 neya Raudri-samvatsarada Mâgha ba 1 Sô Rôhiṇi-nakshatradalu śriman-mahâ-maṇḍalêśvara ari-râya-vibhâda bhâshege-tappuva-râya-ragaṇa pûrva-dakhina-paśchima-samuḍrâdhipati śri Vîra Bukkarâya-mahârâyaru prithvirâjyam gaiuttirali śrimad Upêndrapuravâda Maddûra śrimad asêsha-mahâjanangaļu â ūra Mâyiset̄ti Kêtamallaset̄tiyo lagulla nâda samastaru halavu samasta gauḍu-prajegaļu tammolage vodam̄baṭtu â Maddûra śri Dêsinâthdêvarige pûrvadalu bit̄a dharma purâṇa abhyâgatara nityâhâra Vêda-pârâyaṇa

2. Tiruppâyi śrikâryakke ūra mûḍaṇa Mâyâṇana bhûmiyolage irkkanduga gadde hola tōṭa saha â sarva-prajegaļa anumatadinda â Mâyiset̄ti-volaguļavaru dhârâ-pûrvakavâgi koṭṭaru mattam â ūra hasarada sumkavam â-chandrâ-rkavâgi nađevantâgi śri Dêsinâtha-dêvarige sarva prajegaļu vodanbaṭtu bit̄a dharma sva-dattam vâ yô harêta vasundharâm ! shashthi-varsha-sahasrâni vishthâyâm jâyate krimih

Note.

This records the grant of a plot of wet land of the sowing capacity of 2 candies together with a dry field and a garden situated on the lands of Mâyâṇana to the east of the village (Maddûr) made unanimously by the mahâjanas and nâd people of the village including Mâyiset̄ti and Kêtamallaset̄ti together with all the gauḍas of the village Maddûr called Upêndrapura for reciting puranic stories, feeding pilgrims and recitation of the Vedas in the temple of god Dêsinâtha during the reign of king Bukkarâya of Vijayanagar on Monday 1st lunar day of the dark half of Mâgha with constellation Rôhiṇi in the year Raudri, Śaka 1302.

The 1st lunar day of the dark half of Mâgha in the year Raudri, Śaka 1302 (A.D. 1381) corresponds with Friday and constellation Pushya and not Monday and constellation Rôhiṇi as stated in the grant. The error is inexplicable. The usual imprecatory verses occur at the end of the inscription.

57.

On a stone standing in a wet field about a mile off from the same village Maddûr.

Size 2'—6" × 1'—6".

Kannada language and characters.

1. Svabhânu-samvatsarada Śrâvaṇa śu 10
2. (śu 10) lû Tirumalarâyarige dharma-

3. vāgalendu śrīmad Upēndrapurada
4. samasta nāḍa-gaudugalu Sōmēśvara-
5. dēvarige naivēdyakkendu dānavāgi biṭṭu-
6. koṭṭa bhūmi kham 1 idanu ārobbaru
7. alupidaru gōva konda papake hō-
8. haru śrī śrī-

Note.

This records the grant of a field of the sowing capacity of 1 candy for the food-offering to god Sōmēśvara by all the *nāḍ-gauḍas* of Upēndrapura (Maddūr) for peace of the soul of Tirumalarāya, king (of Vijayanagar?) on the 10th lunar day of the bright half of Śrāvaṇa in the year Svabhānu. The date is not verifiable. The inscription ends with the usual imprecation.

SHIMOGA DISTRICT.

58.

SHIMOGA TALUK.

A copy of a copper-plate grant of Queen Chennammâji of Keladi, dated Śaka 1596 in the possession of Narasimhâchâr, Shimoga town.

Kannada language and characters.

1. Harêr lîlâ- Varâhasya damshâtrâ-dan̄dah sa pâtu vah Hemâdri-kalaśâ yatra
2. dhâtri chhatra-śriyam dadhau || svasti śri jayâbhuyuda Śâlivâhana śaka-varusha
3. 1596 neya Pramâdi-samvatsarada Nija Bhâdrapada ba 5 lu śrimatu Edeva-murâri
4. kôṭe-kôlâhala viśuddha-vaidikâdvaita-siddhânta-pratishthâpaka Śiva-gurubhakta-
5. parâyañarâda Keladi Sadâśivanâyakara vamśôdbhavarâda Sômaśekhara
6. Nâyakara dharmapatniyarâda Chennammâjiyavaru Tungâ-tîradallu śri Harihara-
7. kramitaru kaṭṭisida Mallikârjuna-dêvara dêvâlayada dharmake bara-
8. si koṭṭa ettina-mânyada śâsana-kramaventendere dêvâlayada dharmake ârettina mâ-
9. nyava Śivârpitavâgi biṭṭidhêve aḍake menasu khobari kavâda mun-
10. tâda gaḍasina saraku horatâgi akki bhatta râgi tappa kâyi bella mun-
11. tâgi Durgada hôbali Ghaṭtâda keṭagaṇa sunka-ṭhâṇegâlallû baresi dê-
12. vâlaya dharmava naḍasikondu bahudu yendu koṭa dharma-śâsana
13. dâna-pâlanayâr madhyê dânâch chhrêyônupâlanañ ! dânat svarga-
14. m avâpnôti pâlanâd achyutam padam śri Sadâśiva

Note.

This is a grant recording the remission of toll on all articles as rice, paddy, ragi, ghee, cocoanuts, jaggery and other articles except arecanut, pepper, dry cocoanut, imported from west coast through the Ghauts into the State of Keladi for use in the temple of God Mallikârjuna constructed by the illustrious Hariharakramita. The grant is by Chennammâji, queen of Sômaśekharanâyaka, a descendent of Keladi Sadâśivanâyaka, on the 5th lunar day of the dark half of Nija Bhâdrapada in the year Pramâdi, Śaka 1596. The year Śaka 1596 coincides with Ânanda and not Pramâdi but the previous year Śaka 1595 is Prâmadi. The date is not verifiable.

59.

On a stone forming the lowest of the stone steps of the river Tungâ near the village Kûḍli in the Hobali of Shimoga.

Kannada language and characters.

1. Sarvadhâri-samvatsara Pushya
2. ba 1 lu śrimatu Bhadrapa-
3. gavudara maga Chikkappana maga
4. Vîrapagauda mâtida dê-

5. vâlayada dîpastambhake
6. mangalamahâ śrî śrî

Translation and Note.

On the first lunar day of the dark half of Pushya in the year Sarvadhâri, Vîrapa-gauda, son of Chikkappa, who was the son of the illustrious Bhadrappa caused the construction of a temple lamp-post.

The date is not verifiable.

60.

On a stone lying behind the temple of Râmêśvara in the same village Kûdli.

Kannaḍa language and characters.

1. svasti samasta-prasasti-sahita śrîma-
2. n mahâmaṇḍalêsvara arirâya-vi-
3. bhâḍa bhâshege-tappuva-râvara-gaṇda
4. chatussamudrâdhipati śrî Vîra-Dêva-
5. râyara râjyavan âluvalli Kûda-
6. liya śrîmatu Kûchigauḍana maga
7. Kâma-gauḍa vûra huyalali palara-
8. n iṣidu tânum suralôka-gatanâdam
9. âtana tamma nilisida nishadhiya kallu
10. mangalamahâ śrî

Note.

This is a memorial stone set up to commemorate the death in a war between some villages of Kâmagauḍa, son of Kûchigauḍa during the reign of the illustrious and brave Dêvarâya (of Vijayanagar) with usual titles. The stone was set up by the brother of the departed.

The inscription is not dated.

61.

SAGAR TALUK.

Copper-plate grant in the possession of Kalyâṇi Hanumantâchârya in the town Sâgar in the Hobali of Sâgar.

Kannaḍa language and characters.—1 Plate

(Front)

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê trailô-
2. kya-nagarârambha-mûlastambhâya Śambhavê ! svasti śrî jayâbhyu-
3. daya Śâlivâhanaśaka varusha 1607 neya Raktâkshi-samvatsarada
4. Nija Śrâvana śudha 5 llû śrîmad Edava-murâri kôṭe-kôlâha-
5. la viśuddha-vaidikâdvaita-sidhânta-pratishthâpaka śivagurubhakti-pa-
6. râyañarâda Keḍadi Sadâśivarâya-nâyakara vamśôdbhava-
7. râda Sankâṇa-nâyakara prapautraru Siddhappa-nâyakara paustraru
8. Śivappanâyakara putraru Sômaśekhara-nâyakara dharmapatniya-
9. râda Chennammâjiyavarû hastântrada sénabôva Bayiran-
10. nana maga Timmayage barasikotṭa bhûdâna-dharma śâsana krama-
11. ventendare Āranâḍa Nalluṇde sîme Yelvadakône grâmadin-
12. da Nivâne-agrahârada Narasimhya-purada Lingâvadhânige ko-
13. tṭida bageyallû âta svâste koṭṭârabya anubhavisade ara-
14. mane havâleyâgi sistige kûḍibarutidda bage ga 15 ke vivara

15. yî agrahârada mahâjanaṅgaļu barasida pramâṇu sirumâni bî-
16. ja kha 8 ge-ra gadde bîja kha 8 yidara vatti-nallû bîja kha o1/2o antu bîjavari
17. kha 16½ o ka ga 15 Triṇuve agrahâradalli sistige kûḍîda Sarasamatte Pu-
18. ṭṭana sâsteyinda Suttanabisigrâmadinda ga 9½o ubhayam ga 24½ ke
19. vivara Dundubhi-samvatsara Mârgâśira śu 13 Sthiravâra Śanipradôsha-
20. puṇyakâladallu bitṭadu ga 24 Rudhirôdgâri-samvatsarada Āśvîja śu 10 llu
21. bitṭadu ga ½ ubhayam ga 24½ yippattunâlkuvare varahana svâsteyam-
22. nû sa-hiranȳôdaka-dâna-dhârâpûrvakavâgi Niva-

(Back)

23. ne agrahârada vaļagaṇa mane nivêśana saha Śivârpitavâgi bitṭe-
24. vâgi yî bhûmiya chaturgaḍiya vaļagullâ nidhi nikshêpa jala pâshâṇa
25. akshîni âgâmi sidha sâdhyaṅgalemba ashta-bhôga-têjasvâmyavanû
26. pûrva-mariyâdeyalli âgumâḍikondu ninna santâna-pâra-
27. m-paryyavâgi â-chandrârka-sthâiyiyâgi dânâdhikraya-
28. parivartanege salisikoṇdu sukhadim anubhavisi bâ-
29. hadendu barasikoṭṭa bhûdâna-dharma-sâsana âditya-chandrâv-a-
30. nilônalaś cha dyaur bhûmir âpô hrudayam yamaś cha ahaścha râ-
31. triś cha übhêcha sandhyê dharmasya jânâti narasya ürttama sva-dattâ dvi-
32. guṇam [puṇyam] paradattânupâlanam paradattâpahârêṇa
33. sva-dattam nishphalam bhavetu sva-dattâm para-dattâm vâ yô harêtu va-
34. sundharâm shashthir varusha-sahasrâṇi vishtâyâm jâyatê kri-
35. mih dâna-pâlanayôr madhyê dâna chchhrêyônupâlanam dâna-
36. t svargam avâpnôti pâlanâd achyutam padam Śrî Sadâśi-
37. va.

Note.

This registers the gift of some land of the annual value of 24½ varahas together with a house-site in the village Nivâṇa to the village accountant Timmaya, son of Bayiraṇṇa, made by Chennammâji, queen of Sômaśêkhara Nâyaka I, son of Sivappa Nâyaka, grandson of Siddhappa Nâyaka and great grandson of Sankâṇna Nâyaka, king of Keṭadi. It is also stated that part of this land had been given away formerly to Lingâvadhâni of Narasimhapura, but as he did not take possession of the same the land was retained by the king and was now made over to the present donee.

The date of the grant is 5th lunar day of the bright half of Nija Śrâvâṇa in the year Raktâkshi, 1607 of Śâlivâhana era. Raktâkshi however corresponds to the previous year Saka 1606 (A.D. 1684). The date is not verifiable. The grant ends with the usual imprecation.

62.

Copper-plate grant in the possession of Nâḍiga Śyâmarâya in the village Keṭadi in the Hobali of Keṭadi.

Kannâda language and characters.

(Front)

1. Vrishâ-samvatsarada Phâlguṇa śu 10 llu śrimat Keṭa-
2. di Virabhadranâyakaru Mâlave Dhîvara Nilayana Ma-
3. llage bitṭa umbali tâmbra-sâsanada kramaventen-
4. dare nînu aramanegê sêvakânâgiddalli ninage um-
5. baliyâgi bitṭadu Keṭadi-śîme Mâlave-grâmadalli
6. mîlaṇa Bidirugadde kuļaga 1 kke ga 3 keļagaṇa Bidaraga-
7. dde kuļa ga 1 kke ga 3 i ubhayam kuļa ga 2 kke 6 âru
8. varahana bhûmiyannu umbaliyâgi bitṭevâgi
9. â-bhûmige salluva ênuṇṭâda sarva-svâmya-

10. vannu âgumâdikondu ninna santâna-pârampa-
11. reyâgi umbalîyâgi uñukondu bâha-
12. du yendu kotta tâmbra-sâsana śrî Venkaṭâ-
13. dri.

Note.

This registers the gift of some wet land at the village Mâlave in Keḍadi-sîme as umbalî to Nilaya's (son) Malla of fisherman caste of the same village in recognition of his services to the palace by the king Virabhadra Nâyaka of Keḍadi. The date of the grant is stated to be 10th lunar day of the month Phâlguna in the year Vrisha. As the number of Śaka years expired is not given the date cannot be verified. The record ends with the royal signature Venkaṭâdri.

63.

Copper plate grant of Achyutarâya, king of Vijayanagar. dated Śaka 1454 in the possession of Krishṇajôvis in Keḍadi.

(Front)

1. śrî Gaṇapati Sûradâ Gurubhyô namaḥ namas tuñ [ga]-śirastum-
2. bi-chandra-châmara-chârave trailôkyâ-nagarârambha-mûlastam-
3. bhâya Śambhavê ! svasti śrî jayâbhuyuda Śâlivâhana śaka varu-
4. sha 1454 neya parivartamânakke salluva Vijaya-samvatsarada Chai-
5. tra śu 15 Chan̄lavâra Chandrôparâga-punyakâladallu śrima-
6. d anêka-simhâsanâdhîpatya râjâdhîrâja râjaparamêśvara śrivîra
7. Achyutarâyaru mahârâyaru nañma Ānegondi sthalada Ven-
8. katâdri-yajamânarige śrî Achyutarâyara dharmapatni putra-sukha sam-
9. pattara sarva-dêśa kôśa bhakti sujnâna siddha sâdhyâ sâmmrâjya anu-
- bhavisu-
10. va viśayakke susthira âgabekendu Vijayanagarada Ānegondi-
11. sthalada Bhârqava Chyavana Āpnuvâna Auruva Jâmadagni-gô-
12. trada Bôdhîyana-sûtrada Yajuh sâkheya Venkaṭâdri-yaja [mâ]-
13. nara prapaurarâda Kâśîpatijyôvisara pautrar âda Lakshmîpa-
14. tiyôvisara putrarâda Venkaṭâdri-daivajnarige Taruñinagarada
15. Guttivêñtleyada Āragada Kampanâda Vanavase pannichchhâ-
16. sarakke salluva Keḍadi ga 12 sâvira bhûmi ga
17. 67 Ikkêrige 6 sâvira sîme bhûmi ga 24 Yalagalale
18. 3 sâ sime bhûmi ga 12 Âtavâdi sâvira sime bhûmi gadyâna 6 Kallu-
19. se ainûru sime bhûmi ga 8 Mankasâle sâvira sime bhû-
20. mi ga 12 Hebbeyallu sâvira sime bhûmi ga 12 Bedû-
21. ra grâma ga 76 Kesanûru 6 sâvira sime bhûmi ga 12 Sora-
22. ba 6 sâvira sime bhûmi ga 24 Añđige mûrusâvira
23. sime bhû ga 6 Bandalikepattanahali saha 5 sâ sime bhû
24. ga 24 int ishtu sime jyôtiṣya paurôhitya bhaṭṭa yajamâ-
25. niKE bhûmigalu manegaļu châturvarṇadallu lagna ghaṭi Ga-

(Back)

26. ḡapati muhûrta kâñike puñyâha kalaśa ivare lagna sa-
27. ha mâdisikondu barôhâgu chhatra châmarândôlikâdi a-
28. shṭa bhôgangaļu kottu ivara santâna pâramparyya anubha-
29. visikondu iruvahâge nâvu nanna stri putra sahitâ sahiranyô-
30. daka dâna dhârâpûrvvakavâgi kottevâgi Tungabhadrâ-tîradallu Chandrô-
31. parâga puñya kâladallu śrî Virûpâkshêśvara sannidhânadallu ko-
32. ttevâgi namage arasugalige pâchchhâgalige puñya labhya abhivri-
33. ddhiyâgi nađeyabekendu allallê Dêvatârâdhane pûje ivara mukhadalli na-

34. deva hâgî i Venkaṭâdriyajamânara bhûmi antu ga 2 sime 52½
35. sâvira i sthaladalli niñhi nikshêpa jala pâshâna akshîni âgâmi ishtu
36. Sivârpita koṭṭevâgi yendu tâmrâ sâsanada dharmapatte Aditya chan-
37. dra anilônalâś cha dyaur bhûmir apô hridayam Yamaś cha ahaś cha
rátriś cha u-
38. bhê cha sandhyê dharmaś cha jînâtî narasya uruttam dânat pâlakô râjâ
nnadânâ-
39. t pâlitô guruh dânat pâlitâ mâtâ tat-phalam labhatê mayi śrî Virûpâksha
40. i dânapaṭte alupidare Kâśikshetrâdalî mâtři pitri guruvige tappidahâge yen-
41. du i dharma sâsana koṭtu nañasabêku ghaṭi 15 phala 5 tûka ga 5 ('4—7)
angula dânapaṭte

Note.

This records the grant of right to collect specified sums of money in the several districts of Keñadi to priest and astrologer Venkaṭâdri, son of Lakshmi-pati-jöyis, grandson of Kâśipati Jöyis as a reward for exercising priestly and honorary functions in those districts, by Achyutarâya, king of Vijayanagar. The grant is dated Monday 15th lunar day (with lunar eclipse) of the bright half of Chaitra of the cyclic year Vijaya of Śaka era 1454 corresponding to A.D. 1532. The 15th lunar day of Chaitra of the year 1532 A.D. coincides with Wednesday and not Monday. Accordingly the grant seems to be a spurious one.

64.

A 2nd grant of the same king Achyutarâya dated Śaka 1455 in the possession of the same Krishṇâjöyis.

(Front)

1. śrî Mailâra Linga namaś tunga-śiraś-chumbi-chandra-châmara-
2. châravê trailôkya-nagarârâmbha-mûla-stambhâya Sambhavê svasti
3. śrî jayâbhudaya nripa Sâlivâhana-śaka varusha 1455 neya pariva-
4. rtamânakke salluva Jayasamvatsarada Chaitra śu 15 Chandravâra Chandrô-
parâ-
5. ga-pumnyâ-kâladallu śrimad anêka simhâsanâdhipatyâ Ānegondi râjâdhîrâ-
6. ja paramêśvara Ānegondi Achyutarâyaru mahârâyara sâmpradâ-
7. yakarâda Guttalada Chikkappaññarâyaru Maunabhârgava-gôtrôtpannar âda
Śukla-yaju-
8. sâkheya Kâtyâyana sûtrada Bhârgava Chyavana Āpnuvâna Auruva Jâma-
dagni
9. panchârushêya pravarânvita Jâmädagni-gôtrada Bôdhâyanasûtrada Yajuḥ-
sâkhe-
10. ya Ānegondi-sthalada Venkaṭâdriyajamânara prapautrarâda Śankara-
ppana
11. paustrar âda Aññappa putrar âda Venkaṭâdriyajamânarige Hurali-
12. pâleda Dêśapâñdetanavannu koṭṭevâgi i Dêśapâñdetanakke idda svâ-
13. sthigalu bhûmi manegalu grâmânugrâmakke idda umbâli âya vañtane
14. koṭṭa nela dhânya belasu sarvadhânya phala muntâddannu dhâre-yera-
koṭṭu
15. ade i Hurali grâ 2 kke svâsthi bhûmigalu manegalu âya hâraka kanṭhava-
16. ñavale butti mora sahitâ koṭṭu ênu unṭâddannu sahiranyô-
17. daka dâna dhârâ pûrvakavâgi śriman Mahâmallâra-lingadévara sannidhâ-

(Back)

18. nadallu Tunçabhlalarâ-tîradallu chandrôparâga-pumnyâñâladallu
19. strî-putra sahitâ dhâre yeradu koṭṭu ni-
20. dhi nikshêpa jala pâshâna akshîni âgâmi chhatra châmarânâloli-
21. kâdi ashṭa bhôgangaļu Hurali à koṭâda karaṇike i Hurali-peñheda

22. Dêśapâṇḍyatana sahitavâgi Hariharârpitavâgi koṭṭu idakke namage a-
23. rasugalige pâchchhayigalige i puṇya labhyav endu nêđi dânapâlana mâ-
24. duttâ irabêku idake tappidare Kâśiyalli mâtâ-piṭri guruvige tappida hâ-
25. ge aditya chandrâv anilô nalaś cha dyaur bhûmir âpô hridayam yamaś cha a-
26. haś cha râtriś cha ubhê cha sandhiye dharmâś cha jânâti narasya vrittîm
- dânât supâ-
27. litô râjâ na dânât pâlitô guruḥ dânât supâlitâ mâtâ tat phalam labhate ma-
28. yi yendu barasikoṭṭa tâmbra-sâsanada dharma paṭṭe i sthalâda
29. dêvatârdhane ivara mukhadalli nađiyabekendu barako-
30. ṭṭa dharmâśasana ghaṭi 15 pale 5 tûka ga 40 panchâśatu
31. anguli .. śrî Khanḍerâya

Note.

This records the grant by Chikkappaṇnarâya of Guttala of the office of *Despande* in the village Hurulipâle to Venkaṭâdri, son of Añṇappa, grandson of Šankarappa, of Šukla Yajurvâda during the reign of Achyutarâya, king of Vijayanâagar. The grant is dated Monday 15th lunar day of the bright half of Chaitra with a lunar eclipse of the cyclic year Jaya, in the Šaka era 1455. Šaka 1455 corresponds to A.D. 1533. But the 15th lunar day of Chaitra in A.D. 1533 coincided with Wednesday and not Monday nor was there a lunar eclipse on the day. Therefore the grant is evidently a spurious one. The grant ends with the name Khanḍerâya.

65.

A copper plate grant of Sadâśivanâyaka, king of Keladi, dated, Šaka 1431 in the possession of the same Krishṇa-joyis of Keladi.

(Front)

1. Gaṇapati Šâradâ gurubhyô namah
2. namas tunga-śiraś-chumbi-chandra-châmara-chârave trailôkya-nagarâ-
3. rambha-mûlastambhâya Šambhavê svasti śrî jayâbhuyuda Šâlivâha-
4. na Šaka varuṣha 1431 neya Vibhava samvatsarada Kârtika ba 30 Ra sûryô-
5. parâga pumnyakâladallu Yaḍava-murâri kôṭe-Kôlâhala viśuddha-siddhânta-
- prati-
6. pâlaka Namah Šivâya Sadâśiva-mudrâṅkita Šivagotrôtpannar âda Dêva-
- gonḍara
7. prapautrarâda Gôpagonḍara paustrar âda Basagonḍara putrar âda Cha-
- vuḍago-
8. ḥâru Bhadragonḍara su-putra Sadâśivanâyakaru Bhârgava Chyavana
- Āpnu-
9. vâna Aurava Jâmädagni-gôtrada Bôdhâyanâ-sûtrada Yajuśśakheya Vi-
10. jayanagarada Venkaṭâdri-daivajnayajamânara prapautrarâda Hêmâ-
- driyaja-
11. mânara paustrar âda Narasimha-yajamânara putrarâda Narasappadaivajna
- yaja-
12. mânarige Keladi śrî Sadâśiva-nâyakaru Nâgataruṇi-nagarada Gutti-
13. Vêntheyada Āragada Kampanada Banavâse-pannirchchâsirakke salluva
- Ke-
14. ladi 12 sâśira bhûmi ga 2 Ikkêri 6 sâ bhû ga 24 Yalagaļa-
15. le 3 sâśira bhû ga 12 Ātavâļi sâ bhû ga 12 ke Kalaśi ga 700 ga 8 Mam-
16. kasâle sâ bhû ga 12 Bêdûru grâ Nagarâ bhû 37 Bidarûrali sâyi-
17. ra jyôtishyabhâga 76 Kyasanûra ga 8 bhû- ga 12 Soraba 6 sâ ū
18. ga 24 Añḍige sâ 2 Bandalike paṭṭana-halli saha ū ga 24
19. intishṭu śîmeṅgu bhûmigaļu manegaļu châturvarṇadallu lagna Ga-

20. n̄apati punyāha kalaśa muhūrta kāñike udīgore iva-
 21. re lagna saha mādikondu baruvahāge śrī rāyaru dattātreyādi kottaru i-
 22. dallade Nārappa-yajamānarige dinavahi bhūmi ga 1 khe
 23. ga 16 nāvū ga 62 kōṭṭide allade Keḍadi-sthaḍada śēna-
 24. bhāvike vartani sambala bhūmigala gaudike alli
 (back)
 25. sthaḍada dēvatāpūje Šambhulinga-pūje gaudike bhū-
 26. mitatva daivajna yajamāñe intishṭu śrī Varadā-tirada
 27. śrī Rāmēśvara-sannidhiyallu Sūryōparāga
 28. puṇyakālādallu niḍhi nikshēpa jala pāshāṇa akshīpi ḍgā-
 29. mi ishṭu kōṭṭevāgi mattu chhatra chāmara āndolikā-
 30. di ashṭa bhōgamgalām kōṭṭu rājarige pādushāgalige ara-
 31. sugalige namage saha punya labhya vriddhiyāgi naḍabē-
 32. kendu Purāṇōktada rīti munde naḍasuvarige barasūlu dāmara
 33. ḍgiddarū migatāgi trivāchyavāgi sarva-vrittiya naḍesabēkendu
 34. Šivārpitavendu kōṭṭevāgi Kāsikshētra māṭāpitri
 35. gaṇavige tappi naḍedahāge
 36. dānadharmā
 37. patte ḍaditya chandrāv anilā nalaś cha dyaur bhūmir ḍpo hri-
 38. ḍayam Yamaś cha ahaś cha rātriś cha ubhē cha sandhyē dharmāś cha
 39. jānāti narasya vrittīm sva dattā dviguṇām puṇyām para dattānupā-
 40. lanām para-dattāpahārēna sva-dattam nishphalām bhavēt dānāt su-
 41. pālitō rājā na dānāt pālitō guruḥ dānāt supālitā
 42. māṭā tat phalam labhate mayi

Note.

This records the grant of the right to collect certain specified sums from specified districts to priest and astrologer Narasappa, son of etc., by Sadāśiva Xāyak, son of Chauḍagēṇḍa Bhadragaunḍarasa who was the son of Basavagaunḍa and grandson of Gōpagauṇḍa, and great-grandson of Dēvagaunḍa of Keḍadi. The grant is dated 30th lunar day of the dark half of Kārtika with a solar eclipse of the cyclic year Vibhava in Śaka 1431 equivalent to A.D. 1509. As there was no solar eclipse in the specified date the grant cannot be relied upon.

66.

On the basement stone of Iṣvara temple in the village Ikkēri in the Hobali of Āvinahalli.

Kannada language and characters.

1. yi manṭapada kelasava geyidava Āchāri Homabuchada Venkaṭayanu

Note.

This merely states that the above mantapa was constructed by Āchāri Venkaṭaya of the village Hombucha.

67.

Copy of a copper plate grant found in a *kaḍita* in the possession of Sulbaiya. Patel of the village Hulimane in the same Hobali of Āvinahalli.

Kannada language and characters.

1. nirvighnam astu śubham astu namas tunga-śiraś-chumboi-chandra-chāmara-
 chārave ! trailōkyā-nagarā-rambha-

2. mūlastam̄bhāya Śambhavē svasti śrī jayābhudaya Śālivāhana śakha-
3. varushaṅgalu sāvirada 1730 ne parivartamānakke sandu saluva Vibhava-
- nāma sam-
4. vatsarada Āśvija śu 13 Ravivāradallu śrimatu Hulimane Kāļi
5. Subbaṇṇanavara maga Śēshayyanavarige vēdamūrthigalāda Yikkéri
- Śēshāchāryya-
6. ra maga Bhīmāchāryanu barasikotṭa holeyālu heṇṇālu kraya chī-
7. tṭina kramaventendare nānu nanna avasaranimittavāgi nanna holeyā-
8. lu Kannana heṇḍati Chaudi emba huḍugiyannu nimage krayakke kotṭe-
9. nāgi yī heṇnu ālige buḍdhivantaru kaṇḍu kaṭṭida kraya ga 3 a-
10. kshāradalu māru varahanna tegedukondu yī heṇṇālu huḍu-
11. giyannu nimage kraya mālakke kotṭenāgi yī heṇṇige ādi aḍamu
12. addisaḍdi yēnu uṇṭāddannu nānē nōdikoṇḍēnu yendu
13. barasikotṭa kraya-chītu haṇa sanda niśidhiyāgide sādhana yinta-
14. ppudakke sākshigaļu Bēdūra Subayya Bālehalli Paṇḍri Dodda-
15. yya śrī śrī-

Note.

This purports to be a copy of a copper plate grant, the original of which is not found. It records the sale of a slave girl of Holeya caste named Chaudi, wife of Kanna by Bhīmāchārya, her master, to Śēshaiya for the price of 3 varahas. The sale deed is dated Sunday 13th lunar day of the bright half of Āśvija of the cyclic year Vibhava, Śaka 1730 corresponding to Sunday 2nd October, A.D. 1808. The date is correct. The sale of a slave girl at this date is of interest.

68.

On a stone lying in a jungle close to the village Dēvāsa in the same Hobali of Āvinahalli.

Size 3'—6"×2'—0"

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravē | traīlōkyā-nagarā-
- rambha-mūlastam̄-
2. bhāya Śambhavē | Hančeyada Mādhavayya śrī Śivapādābja-bhṛingana
- likhita |
3. svasti samasta-bhuvanāśraya śrī prithvivallabha mahārājādhirāja pa-
4. ramēśvara paramabhaṭṭāraka Satyāśrayakuṭatiłaka Chālukyābharana
- śrimat Trai-
5. lōkyamalladēvara vijayarājyam uttarottarābhivṛiddhi-pravarddhamānam
- ā-cha-
6. ndrārkka-tāraṇbaram saluttumire tat-pāda-padmōpajīvi samadhigata-
- pañcha-mahā-sabu-
7. da mahāsāmantādhipati mahāprachaṇḍa-dāṇḍanāyaka vairi-bhayadā-
- yaka ma...
8. māṇikya nīti-Chāṇikyam satya-Rādhēyam śauch Ānjanēyam
9. vibudha-jana-vana-mārtāṇḍan erevoḍe-gaṇḍa Narmadānadyubha-
10. ya-taṭa-rājahaṁsa Māļava-dhūmakētu Maṇḍavakōṭollangana
11. Dhārānagara-kutūhaļa Mummuṇi-jaṭadhi-baḍavānaḷam śrimat-
12. Traiłōkyamalla-dēva-pādābja-bhṛinga sāhasōttunga nāmā-
13. di-samasta-praśasti-sahitam̄ śriman manevergaḍde-dāṇḍanā (yakam)
14. yakam Guṇḍamayyangaļ sakavarsha 983 neya Śārvari-saṃvatsa-
15. rada Bhādrapadad Amāvāsyē Sōmavāra-landu rājadhlāni Kalyāṇa-
16. d irkke-viḍino! agrahāra Piriyūra piriyake-

17. reg âyûra pannâyada kuṇiya perjjumkaman alliya pervvâ-
 18. rvvar Vasudêva-bhaṭṭar
 19. yya Dêmayyana Tikkayyan intivargge dhârâ-pûrvvakam mâdi ko-
 20. ṭtaru i dharmmaman ârorvvar pratipâlisidar Kuruksheṭra Vâra-
 21. ṣâsi Prayâge Arghya-tîrtthav inti puṇya-sthânaṅgaṭali sâ-
 22. sira kavileyam Vêda-pâragarappa sâsirvargge koṭṭa puṇyaman eydu-
 23. var i dharmmaman alidavar à tirtha-snâna-dall à sâsira-kavile-
 24. yuman â-sâsira Vêdapâragaruman alida pâtakar akku
 25. sva-dattâm para-dattâm vâ yô harêta vasundharâm shashthi-varsha-sa-
 26. hasrâṇi vishthâyâm jâyatê krimih sâmânyôyam dharmima-sêtu-
 27. r nriḍâṇâm kâlê kâlê pâlaniyô bhavadbhiḥ sarvvân êtân bhâvinah pâ-
 28. rtthivêndrân bhûyô bhûyô yâchatê Râmachandraḥ śrî śrî śrî

Note.

Obeisance to Śiva. Hancheya Mâdhavayya, a bee at the lotus feet of Śiva wrote this :—

Be it well. While the refuge of all the world, favourite of the earth, mahârâja-paramêśvara, paramabhaṭṭâraka, ornament of Satyâśraya family, a jewel of the Châlukyas, the illustrious Trailôkyamalladêva was ruling over his victorious kingdom to last as long as the moon, the sun, the stars and the sky.

The illustrious maneverggade-daṇḍanâyaka Gundiḍamayya, a servant at the lotus feet (of the king), entitled to five drums, the chief of mahâsâmantas, mahâprachandaṇḍanâyaka, a terror to enemies, a jewel, a Châṇakya in the science of polity, a Karṇa in truth, an Ânjanâya in purity, a sun to the lotus forest that is the learned, a brave warrior (?), a royal swan strolling on both the banks of the Narmadâ river, an evil comet to the Mâlava people, capturer of the fort named Maṇḍeva, held in honour in the city of Dhârâ, a submarine fire to the ocean of Mummani kingdom, a bee at the lotus feet of Trailôkyamalla, remarkable for his bravery, on Monday the 30th lunar day of the month Bhâdrapada of the cyclic year Śârvari of the Śakâ era 983, in the capital city of Kalyâṇa, made a grant with pouring of water of the right to collect (for their own use) the toll dues (*perjunka*) of Agrahâra village Piriyûr, to the eminent Brahmans Vâsudevabhaṭṭa, Dêmayya's Tikkayya, etc.. for the proper maintenance of the chief tank of the village (The usual imprecation follows).

Note.

The date corresponds to Monday 28th August, A.D. 1060, Śaka 982, Śârvari and not Śaka 983 as stated in the grant. It is not easy to explain why the date was written as Śaka 983 when the year of the grant was Śaka 982, though such instances of pre-dating or post-dating by one year are common. The date falls within the reign of Western Châlukya king Sômêśvara Trailôkyamalla I.

69.

On a stone standing on the site of a temple in ruins in the forest of Kolur close to Śitûr in the same Hobali (Āvinahalli).

Size 3'×2'

Kannada language and characters.

1. namas tunga-śiraṣ-chumbi-chandra-châmara-châra-
2. vê | trailôky-a-nagarârambha-mûlastambhâya Śam-

3. bhavê ! svasti śrîmatu Yâdava-Nârâyaṇa
 4. pratâpa-chakravartti Singhâṇa-dêvam râjyam
 5. geyyuttiral âtana sarvvâdhikâri Āriya Maliset̄ti-
 6. ya putram Mâhêśvarâgragaṇyanum enisida Hom-
 7. namana pratâpam ent endođe urad-idi-
 8. rânt-aribhûpara sarrane silid uttamângamanâ-
 9. . . muridu pode-senḍâdalu neyedapude ho-
 10. . . . ranemba madêbhām || antâtâm sukha-sankathâ-
 11. vinôdadind adhikâram geyyuttum irddu Honnavura
 12. Mâhêśvaradêvara pûje angaranga-bhôgakk endu
 13. âyûra kēyea kelage kachchhaviya-galeyalu mattar e-
 14. rađumâm sarvanamasyamâgi biṭukot̄tam idakk âyûra
 15. mahâjanar-oppa int idan alidam Vâraṇâsi-
 16. yalli pârvvara kondâ pâtakan akku sva-dattâm
 17. para-dattâm vâ yô harêta vasundharâm shashthi-varsha-
 18. sahasrâṇi vishṭhâyâm jâyate krimih Dâmô-
 19. jana likhita maṅgaļa ||

Translation.

Obeisance to Śiva. Be it well.. While the illustrious Singhaṇadēva, with titles Yādavanārāyaṇa, pratāpachakravarti, was ruling over his kingdom :—

His sarvâdhikari Honnama, son of Āriya Maliset̄ti, the first among the devoted Saivites who is compared to an elephant in rut in splitting the heads of enemies and playing with those heads as with a ball in the field of battle :—

While he was exercising his authority with pleasure and ease and chatting with friends :—he made a gift of two mattars of land as measured by Kachchhavi pole, under the tank of Honnavur for the service of God Mahéśvara in the same village, with the approval of the mahâjanas of the village (usual imprecations follow).

This is the writing of Dâmôja.

Note.

The inscription is not dated and can be assigned to A.D. 1210-1247 when Singhanā, the Sēvuṇa king of Dēvagiri was ruling.

70.

On a stone lying on the left side of the road leading from Nagaragéri Basti in Gérsoope to Gôvardhanagiri in the Hobali of Bhârangi.

Kannada language and characters.

Note.

This records the grant of a wet field above Kanigalamakke for keeping a constant lamp-light in the temple of Hanumantēśvara on the Góvardhana hill by Timmarasayya, the village accountant of the same village, with the consent of his wife, sons, kinsmen and other relations, in the presence of the Mahājanas, during the reign of the illustrious Chennabhairādēvi Amma of Nagara, on the 14th lunar day of the light half of Bhādrapada in the year Viṣambi.

The date is not verifiable.

71.

On a stone lying by the side of a ruined manṭapa in the Kānūr forest on the road leading to Gōvardhanagiri in the Hobali of Bhārangi.

Kannada language and characters.

1. Pramādi-saṃvatsarada Chaitra suddha 14
2. . . . vāra śrīmatu Jagadēva Singidēvara-
3. saru Duggaveggadeya maga Bamma-
4. ḡaheggade svāmi kāryyakke bandu
5. Maḷaliya Singajjana kūde kādi-
6. yaliyalu Duggaveggadege bitṭa
7. bhūmi yondu sabba pari-
8. hāravāgi bitṭaru idake ali-
9. dava narakake iliva
10. konda pāpa

Note.

This records the grant of a plot of land free of all taxes by the illustrious Jagadēva Singidēvarasar to Duggaveggade in recognition of the services rendered by his son Bammaṇaheggade who, espousing the cause of his master, fought with Singajja of Maḷali and died.

This inscription is dated the 14th lunar day of the light half of Chaitra in the year Pramādi. The date is not verifiable.

72.

SHIKARPUR TALUK.

On a stone lying near a temple at a distance of a mile from the village Kādeyanan-dihalli in the Hobali of Uḍuganī.

Size 3'—6" × 2'—6".

Kannada language and characters.

1. svasti yama-niyama-svādhyāya-dhyāna-dhāraṇa-maunḍīnūshṭhāna-japa-samā-
2. dhi śilaguna-sampannarum yajana-yājana-pramukha-
3. shaṭ-karma-niratarum śrīman mahā Honnavurada Dēvayyam
4. Chālukya Vikrama-kälada 5 neya Pramōdūta-saṃvatsarada Śrāvāṇa ba 10-
5. lu Māhēśvarapadaman éridod ātana śiśyam Vāma-dēvayyam
6. nilisida samādhiya kallu Mahēśvarā maṅgaḷa

Note.

This is a memorial stone raised by a disciple named Vāma-dēvayya to commemorate the death of his guru Dēvayya of Honnavura, who was a devoted practiser of Yama and other Yogic observances and a performer of sacrifice and other six Vedic

rites. He is said to have died on the 10th lunar day of the dark half of Śrâvâna of the cyclic year Pramôdûta in the 5th year of Châlukya Vikrama era. The date is not verifiable. The 5th year of Châlukya Vikramâera is however 1080 A D Raudri and not Pramôdûta.

73.

On a stone set up near the Bâlambîdu temple close to Kađeyanandihalli in the same Hobali.

Size 5'—6" × 3'—9".

Sanskrit language and Kannađa characters.

1. svasti âśid aśeṣha-narapati-makuṭa-maṇi-mayûkha-manjarî-ranjita-pâda-piṭhaḥ pratâpa-dava-dahana-jyâlāva-
2. li-samâliḍhânamra-pârthivas sakaladigvijayô-pârj-jita-vîra-Lakshmî-samâlingita-viṣâla-vaksha-sthalah dânavâri-samsakta-
3. vibudha-madhukara-nikarô jaṭanidhir iva ratnâkarô Nârâyâna iva Lakshmî-nivâsaś śâśâṅka iva kaṭâdharaḥ prabhâkara ivôgrapratâpa-
4. s Chaturânana iva prajânâthah Sêñâñir ivâmôgha-śaktidharô Bhûtanâtha iva bhûdhara-śikharâdhivâsôngaja ivânganâjana-manaḥ-
5. kshôbhajananôparâjita iva Artthapatih Kalpa-pâdapa iva prârtthitârttha-pradaḥ kîrtti-sudhâdhavalita-Brahmâṇḍa-kuharaś Chêra Chô-
6. la Konkâna Gûrjjara Mâlava Kaurava Pâñchâla Gauḍa Kaliṅg Âṅga Vanga mahîpati-sampâditâkshayakôśah kôśa-sali-
7. la-nimajjitaśeṣha-vîra-mahiṣah Iṣa-charaṇâravinda-madhukarah kara-samvarddhita-nikhila-bhuvanô vanâri-kêtur ivâmô-
8. gha-śârâsanakâryyah kâryyâkârvya-vivêka-châturyya-vâchaspatir vâchaspati-sadriṣa-vividha-vibudha-bôdho dhyâyamâ-
9. na-mânâsânandakâraḥ śrimaj Jayasimha-dêvaś Châlukyâbharaṇah || tasyâtmajaś śatru-vilâsininâm vaidhavya-dikshâ-gurur âhavô-
10. tkaḥ ! samśâsti gâm Âhavamalladêvô nishkaṇṭakâm aprativîra-śabdah ! yasya pratâpa-dahanânaļa-visphulingair nirmûlitâś śatru-mahîru-
11. hauglih ! adyâpi rôḍhum avanau na hi tê kshamantê bhû-kaṇṭakôddhara-na-yatna-parâyaṇasya ! yaḥ Konkaṇâna khaṇdi-
12. ta-mâna-darppân akârshid akshata-satya-vâdah ! sañtyâjitanindita-râja-chibhnâna bhûtân alpa-vasûn ehehubhamyuh !
13. Dhârâpi yêñoddhata-vikramâna sandharshitâ pûrva-mahîpatinâm ! adharshaniyâ Baligonka-mukhya-Prachâṇḍa-nâmâ-
14. nta-purassarêna ! Lankâ-nâtha-samâna-Chôla-nripatini yas samyati prâvrittam nâgânâm daśabhiś śatair adhi-balais sannâhi-
15. bhis satvaraiḥ ! êkô Râghavavaj jaghâna niśitaīr bâṇair anâyâsatô bhû-dêvaugh abitâya sannutipadam Châlu-
16. kya-Râmô bali || śrimân Âhavamallô vidvâ-śauryyânvitô dharâm śâsti dharmârttha-mâna-hêtu-vyâpâraika-vrataś chi-
17. râyaikah ! tasmin narapatau mahîm śâsati varṇasankarô vyutpanna-kâyas têbhyo nyatra durlakshah taskara-śabdah
18. svarûpa-vâchakô vaiyyâkaraṇa-ivârttha-bâdhât samvrittaḥ upasarggaś cha dhâtu-prayôgâd anyatra du-
19. r dilarśo vigrahaś cha samâsa-taddhita-vyâkhyânâd anyatra tat-paripâlitâyâ dharânganâyâ mukha-ja Vana-vâsi-dê-
20. śô ramanîyas tat tilaka iva Mahâtaṭka-grâmô râjatê || yatrâdvijâś śamadamâdi-guṇair upêtâs svâdhyâya-
21. yajna-japa-hôma-samâdhi-nishṭhâḥ adhyâpanâdhyavâna-yâjana-dâna-mukhyai shshshaṭ-karmabhir nija-grihêshu sadâ ramante ||
22. yatratyâ-paṇḍita-janô vidushah prithivyâm vâdê vijitya vijayam nijam âtanôti ! vyâkhyâna-chintana-vichâraṇa-
23. vâda-śikshâ-vyâpâra-varga-chaturaḥ prithivi-pradîpah " yatriyatîḍlyetârô grasta-nirastâdy-uchchâraṇa-dôsha-varjjitam

24. svara-varṇna-pada-krama-samhitā yathā-lakshaṇam adhiyānāḥ nijōtkar-
sham apēksha- māṇas sahasraṇ vimśatim cha-
25. tvārimśatam aśitīm śatam vimśatyuttaraṁcha-vārān sadasy adhiyāte yatra
Kalpa-sūtra-śrāvīṇaś chhātrā svayaṁ parika-
26. īpitaishṭika pāsuka sōmika vēdikāḥ sva-parikalpit Āhavanīyādyagnayah
svōtprēkshita-patni-sālā-sandōha (ha) virddhā-
27. na chātvāla śāmitra mārjjaliyāgnidhriyadhishnyāstāra-pradēśās ttattat-
kratu-prayōgam sadābhyaṣyanty ēvamādi-gu-
28. ṣālankārāyāśeṣha-grāma-mahājanāya pāda-pūjām datvā Śaka-nṛipātīta
saṃvatsarēshu nava-śatēshv ēkōnāśītyadhikēshu
29. Vilambi-saṃvatsara Vaiśākha suddha tṛitiyāyām Āditya-vārē Kuduvarnniy
Āṅgirasa gōtra Śridharōpādhya-yā-sūnu
30. prabhu-Mahādēvayya antarvēdi Āvāṇa-grāma-samudbhūt Ātrēya-gōtra
Ādudvivēdi sūnu Mārggha-nāyaka Ho-
31. lagere-grāma Vaśishṭha-gōtra Gōvarddhana Nāga-dēva-sūnu Gohālayya
Kuṇṭhana-kereyūr Aṭṭahara Pole-
32. yammana maga Kaliyaṇaseṭṭi Singaṇaseṭṭi Hiṭṭabeya Chiṭṭayyam Nāka-
settiya Mālāyyam Mālakkana Basavase-
33. ṭṭi Arjjunayyana-Sōvayya Bāguliya Muddavyana Bēlayya Attalūra Sanga-
payyana Chi-
34. kkabāyisetṭi Kētisetṭiya magam Masanayya Āṅgaḍiya Sattiyāṇaseṭṭi
ityētan-nāmānah sarva-śilā-śanku
35. Krishṇa-taṭṭaka-kshētram ananyōpāyōgya tat-taṭṭaka-jalam sarva-parihāram
mahā-janād ādāya tad-anumatyā chandra-
36. tāram Āṇḍūlēśvarāya muktavantah || ētad yē paripālayanti tēshām dāna-
saṃsam phalaṁ yē tvētan nāśayanti
37. bhrūṇa-hatyā-samō dōshas tathā chāha dēvasvam brāhmaṇa-svam̄cha lōbhē-
nōpahinasti yah ! sa pāpātmā parē lō-
38. kē grīdhrōchchhishṭēna jīvati ! vādībha-pañchā-nana-Bhaṭṭavishṇuh śāstrā-
mbu-dher pāramitas suvrittah Āṇḍūra
39. Śambhōṛ pada-padma-bhringaḥ tat-kshētra-lēkhā-vachanam vyadhatta tad-
grāma-janmā tilakah kulasya dēva-dvijā-
40. gryār̄chchhana-datta-chittah grāma-prayuktyā likhitam vyadhatta sad-aksha-
ram Kāśyapa-Mādhavākhyāḥ
41. mahā-grāma Lokiguṇḍiya Nāga varmīmōjar aliya Rūvāri Nākiya likhitam
mangaṇam śrī

Translation.

Be it well. There was the illustrious Jayasimha the ornament of the Chalukyas whose footstool has been brightened by a pencil of rays issuing from the gems on the crests of all the kings ; on kings bending before whom flashed the tongue of flame of the forest fire that is his valour ; whose wide breast has been embraced by goddess of victory whom he secured in his conquests of all the cardinal points ; the water accompanying whose gifts was being touched by the bees that are the learned men : who was an abode of precious stones like the ocean, and the abode of the goddess of wealth Lakshmi like God Nārāyaṇa ; who was the possessor of arts (digits) like the moon, whose valour was unbearable like the heat of the sun, who was the lord of people like the Creator, who possessed unassailable power (weapon) like the commander of the god (Shanmukha), who had for his abode a summit of a mountain like God Siva : who kindled a passionate disturbance in the minds of women-folk like Cupid : who was lord of wealth like God Aparājita : who was a bestower of the desired boons like the celestial Kalpa tree ; the lime of whose fame gave a white-wash to the whole of the

Universe ; who collected imperishable wealth from the kings of Chēra, Chōla, Konkaṇa, Gūrjara, Mālava, Kaurava, Pāñchāla, Gauḍa, Kalinga, Anga and Vanga countries ; who caused almost all brave kings to sink in the water namely the sheath of his sword* ; who was a bee in the lotus feet of God Śiva : who levied taxes for the protection of alj the world (whose arms protected the world) : the work of whose bow was never in vain like that of Arjuna who had in his flag Ānjanēya : who was a Brīhaspati in discriminating between what was or was not to be done : who like Vāchaspati imparted knowledge to all learned men (celestials) ; who caused pleasure to all those who meditated upon him.

His son, who was a priest in the rite of initiation for widow-hood of his enemies, wives, always eager for war, Āhavamalladēva, rules over the land without opposition. He had no rival to challenge his bravery. The sparks of the forest fire of his valour burnt down the forest namely his enemies. Even now his enemies are not capable of sprouting out from the earth, the thorns of which he was ever ready to uproot.† He put down the haughtiness of the Konkaṇas poor in wealth. having deprived them of their spotless royal insignia and established his name for truth.

By him with invincible valour and with the title namely Bali-Gonka-Prachaṇḍa ever running in advance before him, was assailed even the city of Dhārā which proved invincible to early kings. He being single like Rāma, slew with ease, with his sharp arrows the Chōla king who was like Rāvaṇa and who was accompanied on a battle-field by ten hundreds of elephants and brave and powerful warriors, lord of the earth. with high and revered position, the powerful Chālukya Rāma.

The illustrious Āhavamalla, remarkable for his learning and power. ever observing like a rite the work of respecting the cause of charity, wealth and honour has been long ruling over the land unopposed. While he was ruling over the earth confusion or over-lapping of castes (and letters) was never witnessed except among the uncultured Kāyastha people (Scribes) : the word taskara (thief) was indicative of its own form, (not of a person) and remained only among the Grammarians since its meaning was nowhere applicable ; upasargas (calamities and particles of words) were invisible except in association with verbs. vigraha (war and splitting of words) was never seen except in samāsa and the commentary on taddhitānta words.

The Banavāsi kingdom shone like the face of the woman-like country under his protection. The village called Mahātāṭaka shone like a vertical colour mark of her forehead. In his kingdom Brahmanas were possessed of control over body and mind and other good qualities and ever bent on the performance of study. sacrifice, meditation oblation and contemplation. They take pleasure in ever learning teaching, officiating in the sacrifice of others and making gifts in their houses. In his kingdom learned men having obtained victory in debate with other learned men were capable of compiling commentaries, investigations, debates, teaching and other academical work and shone like lights of the world.

Where men learned in the Vedas recite them free from Grasta. nirasta and other errors in pronunciation and learn accentuation, syllabification, Pada, Krama, and Samhita in accordance with rules treating of them and recite the Vedas in assemblies . a thousand and twenty times, forty and eighty times, or a hundred and twenty times ; where students learning Kalpasūtras illustrate the sacrificial procedure with diagrams of altars appropriate to Ishtis, sacrifices with victims, or Soma Sacrifices, making their own altars of Āhavanīya and other fires, pointing out in imagination the places of

* Not a happy Metaphor.

† The Metaphor is not well expressed.

the room of the sacrificer's wife, the assembly (sadas), the Havirdhâna, the Chatvala*, the Sâmitra†, the mîrjaliyat, the Agnîdhriya§, the Dhishnya ** and âstâras††.

Having worshipped the feet of all the Brahman Mahâjanas possessed of such scholarship as has been described above, when there had elapsed one hundred and seventy nine years in the Saka era, on Sunday the 3rd lunar day of the light half of Vaiśâkha in the cyclic year Viśambî, Prabhu Mahadevaiya, son of Sâdhaśôpâdhyâya of Ângirasa-gôtra of the village Kuḍuvârpi, Mârghanâyaka, son of Adudvivéli of Âtrêya-gôtra of the village Antaryâdi Âvâpa, Gôhalaiya, son of Gaudhana Nâgadêva of Vasishtha-gôtra of the village Holagere, Kaliyanasetti, son of Attahara Poleyamma of the village Kunṭana Kereyûr, Singanasetti, Chittayya of Hittabe, Mâlavaya of Nâgasetti, Mâlakka of Basavasetti, Sôvayya of Arjunayya, Bâlyya of Muddayya of the village Bâguî, Chikkabâyasetti of Sangapayya of the village Attalur. Masaṇayya, son of Kêtisetti, Sattiyanasetti of the village Angadi,—Persons bearing these names having purchased the field of Krishnataṭâka with stones and wells set up for measurement and having restricted the use of the water only to the donee, and having exempted it from all imposts and with the permission of the mahâjanas, made a grant of the above field to the God Andulêśvara to last as long as the moon and the stars.

Those who preserve this will have as much merit as the donor. Those who destroy it will be guilty of the sin of infanticide. It is said : Whoever destroys the property of gods and of Brahmans with greed—that sinful man will feed himself on the refuse of vultures after death.

Bhaṭṭa Vishnu, a lion to the elephants that are disputants, one who has crossed over the ocean of learning, possessed of good conduct, a bee on the lotus feet of god Siva of Añḍula composed the grant of this field. Born of the same village, an ornament of his family, with mind firmly set in the worship of gods and Brahmans, Kâṣyapa Mâdhava wrote this grant in his own good hand-writing under the orders of the village. Rûvâri Nâki, son-in-law of Nâgavarmôja of the big village Lokkiguṇdi engraved this. Peace.

74.

On a fragmentary stone lying in the forest of Bisalahalli in the Hobali of Uḍugaṇi.

1. svasti yama-niyama-svâdhyâya-
2. dhyâna-dhâraṇa-maunânumshthâna-japa-
3. samâdhi-śila-guṇa-sampannarappa śrî-
4. mad anâdiyagrahâra Hiriyûra sthâ-
5. nâdhipati śrimanmahâ Bommeyanâyakanu
6. namaśśivâvâgi
7. śrimatu pratâpa-cha-
8. kravartti Singhaṇa-dêvararsha 7 neya Dhâtu-samvatsara
9. Chiṭṭurali biṭṭulu kachchhaviya . .
10. leyā

Note.

This records the gift of a plot of land by Bommeya Nâyaka to the illustrious (name effaced), lord of Hiriyûr-sthâna and possessed of good qualities and observing Yama, niyama and other yogic practices in the cyclic year Dhâtu coinciding with the 7th year of the reign of Singhanadêva, Yâdava king.

* A pit for throwing refuse. † The place where the sacrificial goat is immolated. ‡ Another kind of pit in a sacrifice. § The place where the sacred fire is preserved. ** A jagati or platform. †† place surrounded by Darbha grass on all sides.

75.

On a stone forming the embankment of a tank near a hill in Basavanandihalli in the same Hobali of Uḍuganī.

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê | trailôkyâ-
2. nagarârbha-mûlastamîbhâya Śambhavê sva-
3. sti śrimatu Yâdava-Nârâyana bhujabaļa-
4. prauḍha-pratâpa-chakravarṭti śri Râmachandrârâya râ-
5. jyôdayada 11 neya Chitrabhânu-samvatsara Bhâdrapada
6. Sômavâradalu śri Tongâla Bankâna . . . Manneya
7. dêvara Paruvata-vodeyar-aliya Hađevalana kûde
8. kâdi suralôka-prâptan âda śri śri śri

Note.

This is a stone set up in memory of the death of Tongâla Bankâna in a fight with Hađevalâ, son-in-law of Paruvata-vodeyar (son) of Manneyadêva on Monday in the month Bhâdrapada of Chitrabhânu (1282 A. D.) in the 11th year of the reign of the illustrious king Râmachandrârâya. Yâdava king, possessed of titles Yâdava Nârâyana, and Bhujabalapratâpachakravarṭti. (1271-1309.)

76.

On a stone lying in a jungle in low ground in the village Chikka Mâgađi in the same Hobali.

Size 3'—6" × 2'—6".

Old Kannada language and characters.

1. svasti śri Mârarkka-arasar Banavase-mû-
2. vattil-chchhâsiraman âle Bandanikkeya nâlgavu-
3. nñan Âdigâvundan tamn-âlñan iriyê Eraganol kûdi
4. kâdi ra
5. . . . sargâlaya pokka

Note.

This is a stone set up in memory of the death of Âdigâvunđa, nâlgâvunđa of Bandanikke, in a fight with Eraga, who was aiming a blow at his (Âdigâvunđa's) lord, during the reign of the illustrious Mârarkka-arasar over Banavase 32,000 province.

77.

On a fragment of stone to the south of the temple in the village Bandanike in the Hobali of Tâ Nagunda.

1. Raktâkshi-samvatsarâda Śrâvana śuddha 10 Gu
2. nâl-prâbhu Bomma
3. âtana maga Mâdarasanu tamma Sômañjanu â-
4. rige Masareyalî gauḍâna makâlu Kâla Bomma
5. Sôma dâyâda-tanadim kannavan ikkiyiriye
6. tamma makâlu heñdira kûdi huyyalan ebbisi
7. kondu tânum Śivapâdadol aikyan âdamî

Note.

This is a vîragal stone set up to commemorate the death of Nâlprabhu Bomma (?) while he with his son Mâdarasa, his younger brother Sômañña, caught hold of, in the village Masare, Kâla Bomma and Sôma, sons of the gauða of the village in the very act of house-breaking theft attempted on account of feud between these two parties and slew them in a row in which his wives and children took part and in which he also died.

SORAB TALUK.

On a fragment of stone behind a temple in a deserted village close to the village Gummanahâlu in the Hobali of Ânevaṭṭi.

Kannada language and characters.

(Stone is broken.)

1. śrî prithvî-vallabha-mahârâjâdhirâja-paramêśvara-paramabhatṭâra-
2. kyâbharâna śrîmad Bhûlôka-malla-dêvara vijaya râ-
3. pravarddhâmânam âchandrârkka-târam saluttum Kalyâṇada
4. sukha-sankathâ-vinôdadim râjyam geyuttum ire
5. . . . da tîrada karaśâne yenalu tân â silateyim eseva
6. . . . tipa âtan-anvayâgama-prâśasti yentendađe svasti samadhi-
7. . . . lîsvara Banavâsi-puravarâdhîśvara Jayantî-Madhukêśvara
8. . . . dêva-pratyakshâkshi-sambhava chaturâśiti
9. . . . suvarna-garuḍa-dhvaja jagad-viditâshṭâdaśa
10. . . . dra śikhari-śikhara-samsthâpita sphatika
11. . . . śrî Mayûravarmma mahâ-mahîpâlaka
12. . . . virâjamâna mânônnatarum virâjjitarappa

Note.

Since a portion of the inscription stone on the left is cut off and lost it is not possible to make out what the inscription is meant to record. Only the name of the illustrious king Bhûlôkamalla of the Châlukya dynasty with his titles is mentioned as a ruling sovereign. Then the genealogy of a chief whose name is gone is traced to Mayûravarmma (of Kadamba dynasty ?) with many titles, devotee of Madhukêśvara, born of the eye of , having golden eagle (garuḍa) as his flag, etc. No date is given.

On a stone set up by the side of the temple of Paramêśvara, of Emanûr on the boundary of Hirechauṭi village in the Hobali of Ânevaṭṭi.

Size 5'-6"×4'-0".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê || traiłôkyâ-nagarâ-
rumba-mûlastamâbhâya Śambhavê śrî Giriśam ravîn-
2. du-salilâtmavit-śikhi-bhû-marut-samudyôga-nutâshṭa-mûrtti bhuvana-sthiti-
kâraṇan Îśvara
3. Jaya-singa-nri�ange tâm Masaṇi-setṭige mânya-dayâ-parange hrid-râgade
nêsaṇu-neianu vuṇlinam ige
4. manôrathaṅgalâ || mangalamam mâduge Jayasinga-nri�ange negardd Emma-
yanûrâ dêvam gunanidhi Kâmagâ-

Translation.

Obeisance to Sambhu. May Siva, who is made of the eight elements and gods, namely, the sun, the moon, water, the yogi, the fire, the earth, the air, sacrificer, and who is the protector of the world, grant all hearty desires to king Jayasinga and also to Masaṇisetṭi of generous heart as long as the sun and the earth last. May the god of Emmanûr confer blessings on king Jayasinga and the virtuous Kâmagavuṇḍa as long as the earth lasts.—

Be it well. The refuge of the universe, prithvivallabha, a precious gem of the Kaṭachurya family, a sovereign of strong arms, entitled to the title mahārājādhirāja, a slayer of hostile kings with the might of his arms and a benefactor to the band of men seeking his favour, a true and honourable protector to those who seek refuge in him, king Vijayāditya, king of Kuntala ruled the earth.

A dependent at his lotus feet : Bommaya was ruling over Banavâsi-nâdu with success, and approbation of the world, his fame for good rule and prosperity having spread to the elephants in cardinal points and the sky. While Sôvidêva of Kadamba

family, king of Banavasi, bestower of immense wealth at their request to kings bending before him, as glorious as ancient kings, unrivalled in his valour, was ruling with fame spread over the whole universe :—

In the country of Banavase, the most prosperous part was Nâgarakhaṇḍa. In that tract, shining with wet fields, forests, tanks, and lotus flowers was Emanûr the prosperity of which kindled desire in the heart of mankind on earth and was imperishable. Who can describe the spotless character of Mâṇika Kêtisetṭi, who was bent on doing good to others, whose only jewel was truth, who was equal to Kubêra, lord of wealth and to Chârudatta. To him was born Kâmagavuṇḍa of beautiful form, like the moon out of the ocean, like a lion out of Kula mountains and whose fame was pure. A mine of virtue, an abode of truth, source of greatness, a house for enjoyment, was Kâmagavuṇḍa of spotless fame having power as his ornament, unrivalled in offering protection to those seeking refuge in him, matchless in modesty, in valour, friendship, and in the worship of gods and Brahmans, of unique beauty and power enough to conquer even invincible men.

This eminent person Kâmagavuṇḍa with a view to make provision for the repairs of the temple of Râmêśvara, for the daily worship and the daily food-offering in the same temple, on Monday with Vyatipâtayôga, the day of winter solstice and of new moon, of the month of Pushya of the cyclic year Prabhava, in the year 1070 of Châlukyachakravarti Jagadêkamalla, made a generous grant with the pouring of water of the plot of land with the garden of 1000 arecanuts under the first sluice of Balakere. Peace.

Note.

The date corresponds to Monday, 10th January of A. D. 1149. But the year is however Vibhava, not Prabhava, and falls in the reign of Châlukya king Jagadêkamalla.

80.

On a vîragal near the same temple of Emanûru Paramêśvara in the boundary of the village Hirechauti.

Size 3'—6''×2'—9''.

Kannada language and characters.

1. ôṁ namah Šivâya svasti śrimatu Kaļachuryya-
2. bhujabala-chakravarti Râya-murâri Sô-
3. vidêva-varshada 18 neya Dundubhi samvatsara-
4. Âśvija bahuļa 13 Âdivâradandu
5. Ennegêriya Haruva Bammi-
6. settiya magam Sôvisetṭiy âvûra
7. tuṛu-huyiloļu kâdi palaram kondu
8. sattu sura-gaṇikeyaroļ kûḍidam áta-
9. na tammam kalla nilisidam mangaļa mahâ śrî

Note.

This records the death of Sôvisetṭi, son of Haruva Bammisetṭi of the village Ennegêri while fighting with enemies who had attacked the cattle of the village on Sunday 13th lunar day of the dark half of Âśvija of the year Dundubhi, 18th year of the reign of Kaļachurya king Râya Mûrâri Sôvidêva. The vîragal stone is stated to have been set up by the younger brother of the dead hero.

81.

On a 2nd viragal set up near the same temple in the boundary of the same village Hirechavuṭi.

Kannada language and characters.

1. ôm namah śivâbhâyâṁ sânucharâbhâyâṁ namas tunga-śiraś-chumbi-chandra-châmara-châravê trailô-
2. kya-nagarârambha-mûla-stambhâya Śambhavê ! śrimat Kaṭachuryya - - nija-bhuja-bala-Tribhuvana-mallâ-
3. dêva-varshada 11 neya Vyaya-samvatsarada Chaitra-ba Ādīvâradandu Giṇṇalagundiya
4. kôteyam Gutti mandalika Bammarasanum Vîrarasanum mutti kâdidalli Hoysaṇa-maṇḍa-
5. lika balpinge hōgadiral upâyadim hoṣavantîsida samayadolu Śambhavê namah
6. parahita-charitam chalita-parôpakârârttham Iṣvarapâdâmburuhaika-bhîn-gan ena-
7. lâr ddorey-âdark Kêtamalla-setṭiya gunadol champaka ! karighaṭeyam turanga-chayamam
8. narasadbhata-kötî-yûthamaiṇ Surapati Havyavâhana Kubêra Naravâhana-vendu vairi-sangara-ne-
9. vadinde dêva-chayamam kared ivanenalke baṇṇi-
10. sal pariṇate-virddan âvan avanî-taḷadol kali Kêtamalla-setṭiyâ

Note.

After the usual stanza praising Śambhu, the inscription records that Bammarasa, mandalika of Gutti along with Vîrarasa laid siege to the fort of Giṇṇalagundi on Sunday in the dark half of the cyclic year Vyaya, 11th year of the Kaṭachurya king Tribhuvana-malladêva and that the Hoysaṇamaṇḍalika (the Hoysala governor), not resorting to force of arms, drove out the besiegers by some stratagem and that a warrior named Kêtamallasetṭi, devotee of god Śiva died in the siege after slaying many elephants, horses and warriors on the side of the enemy.

82.

A copper plate grant of Basavalingappa. gauḍa of Nandinâthapurâ dated śaka 1690 in the possession of Sômaṇna of the same village Hirechauṭi in the same Hobali of Ānevaṭṭi.

Two Plates : Kannada language and characters.

1 Plate (Front side)

1. nir-vighnam astu namas tunga-śiraś-chumbi-
2. chandra-châmara-châravê trailokya-nagarârambha
3. mûlastambhâya Śambavê svasti śrî jayâ-
4. bhyudaya nrîpa-Śâlivâhana-śakavaru-
5. sha 1690 neya pravartamâna-Sarava-
6. dhârinâma-sam ḥ rada || Mâga śu 7 ya-
7. lu śrimatturu-Nandinâthapurâda
8. gauḍaru Basavalingappanavaru Chau-
9. ṭi-grâmadalu yiha hosa-vakkalu
10. Sômappanavarâ adhidêvateyâda
11. Parasivamûrtti-saddharma-svarûpa-
12. nâda śrî-Koṭṭura-Basavêśvarana ga-
13. dige dîpârâdhane bagye barsi kotta

14. bhûdâna-pâtte krama-ventendare nam-
15. ma gaudummalî-svâsti-bhûmiyallu
16. gandaragâni gade l dara valage yi-
17. mmânada gade yidakke saluva maneda-
18. la hittilu tippeguñde hakkalu saha-
19. vâgi silâ-sthâpana-mâdisi-kotçu yidhêve
20. yi-bhûmiyalu yidantha nidhi-nikshê-
21. pa yênuñtâddannu anubhavisikoñdu
22. bâhadendu namima putra-mitra-jnâti
23. bândhavaru yivâdi-guru-sahô-dara-
24. ru muntâdavara anumatiyim-
25. da barasikoñta bhûdâna-pâte nimage
26. jala-sthâpane mâdisi idêve nimma san-
27. tâna-pâramparyeyâgi âchandrâ-
28. rkka-sthâyigalâgi anubhavi-
29. sikoñdu bahaden-
30. du barsi

(Behind this plate there is a separate inscription)

(2nd plate front)

31. koñta bhûdâna-pâte yidakke yi-va-
32. ruśadârabhyâ adara-añavilu gu ||2||
33. Virôdhî sañ rakke 1½ yi pramâñada-
34. lu cheða añatili aruvarushadoða
35. antu añate tumbida maicheru l ra
36. vige ga || mûru honna tettukonñdu
37. baruvudu yendu barasikoñta bhû-
38. dâna pâte l ślôka || sva-dattâd dvi-
39. gunañ punyam para-dattâ-nupâla-
40. nam para-dattâpahârêna sva-
41. dattam nispalam bhavêttu yidakke sâkshi
42. Tôri Kenchanñana sâkshi
43. Meñasinahâla Singayana sâkshi
44. Bairanahalli Giriappana sâkshi
45. Kañpmâra Vîraññana sâkshi
46. yint ivara sanmatadinda baradâ-
47. ta Sânabôgara muttallika Na-
48. rasappana svadastûra baraha
49. Basavalingaya-dêvara sva-hastadi-
50. ndâ barakotça bhûdâna vopita.

Note.

This records the gift of a plot of land for the purpose of keeping a light at the gadige (tomb) of Koñtûra Basavêśvara to Sômappa, the worshipper of the gaddige by Basavalingappa. gauda of the village Nandinâthapura on the 7th lunar day of the bright half of Mâgha in the cyclic year Sarvadhâri, Šaka 1690. The date corresponds to 13th February A. D. 1769 and is not verifiable.

83.

On the back of the 1st and 2nd plates of the above copper-plate grant.

I (back.)

1. râ ! Koṭṭura-Basavêsvara-dêvarige-
2. dîpârâdhanegē koṭṭudu yi-dêvara
3. putra-santânarâda chi Sômapanava-
4. rige kaiyallu Sarvadhâri-nâma
5. sam || rada Mâga ba 13 Guruvâra-
6. dallu râ ! nâdigaru Kâlapanava-
7. ru râ dêshâyi-Bhishâpanava-
8. ru purada gauḍaru Basavalin-
9. gaiyyanavaru nâvu namma uṇ-
10. baļi bhûmivolage gandakoni
11. hola hakkallu manige saha nâvu
12. yallavaru kuśaladimda stirasthâ-
13. mâdi kalla nađisi koṭṭidhêve mê-
14. lâgi yi bhûmige jôđi ga || 2 ||
15. pramâṇadallu urantatakke aļa-
16. vi 6 pramâṇadallu mâđidallu yi ho-
17. lakke aļavi tumba tanaka ga || 2 ||o
18. pramâṇadallu munde paṭṭe-paligi yê-
19. nu yillavendu barakotṭadu ballagi-
20. munde aļavi tumbida hiđe munde
21. jôđi ga || 2 || paṭṭe ga || 2 ||o am-
22. ttu ga 1 ||

II (back.)

23. aksharadallu müru-honnanu yi-
24. pramâṇadallu munde yâvudu-
25. yênavillavendu yi-pramâṇa
26. munde tettukonđu sukhadalli bâda-
27. ka-mâđikonđu yihodendu
28. barakotṭa kkalla kagadavu yidaké
29. sâkshi Tori Kenchaṇṇana sâkshi Chittana
30. haļagi-Giriyaṇṇana sâ-
31. kshi ! Menasinahâla-Niñga-
32. ḡaṇa sâkshi ! kammara-Vîraṇṇa-
33. na sâkshi ! ini ivara samma-
34. tadinda baradâta Sônakalla
35. Varasivayana suhasta-barâ-
36. hau Basavalingadêvaru va-
37. pitta.

Note.

This inscription engraved on the backside of two plates of the previous number contains another grant of land for the same purpose by Nâđiga Kâlapa, Dêshâyi Bish-tappa and Basavalingaiya to the same person on Thursday 13th lunar day of the dark half of Mâgha in the same year Sarvadhâri.

84.

On a stone lying in the backyard of Išvara temple in the same village Hirechauți.

Size 3'-6" x 1'-6".

Kannada language and characters.

1. Kara-samvatsara Jyeshṭa-ba-
 2. hu 1 Ādīvāradalu Kan-
 3. daliya Honnagauḍan Āraḍi
 4. Dēsigāvṇḍana-âlu yu-
 5. ddhadalu Śivalōkake sanda
 6. vîra bândhava.

Note.

This records the death in battle of a warrior (name not given) who was a servant of Honagauđan Ārađi Dêsigâvundan of Kandaļi on Sunday 1st lunar day of the dark half of Jyêshṭha in the year Khara.

85.

On a stone near the house of Madârsâbi in a garden belonging to the same village Hirechautî.

Size 3'-6" x 1'-3".

Kannada language and characters.

Note.

This records the gift of a plot of dry land to Kanchapa, a servant by Lingapa-gaudaru, (son) of Māṇika Kālagauḍa of Guttala on Monday 5th lunar day of the dark half of Śrāvāna in the cyclic year Krôdhi, 1646 of Sâlivâhana era. The 5th lunar day of the dark half of Śrāvāna in the year Krôdhi, Saka 1646 coinciding with A. D. 1724 falls on Wednesday (July 29) and not on Monday as stated in the inscription.

86.

On a stone lying under a tamarind tree in the backyard of Sômaṇṇa's house in the same village Hirechauti.

Size 3'-0" x 2'-6".

Kannada language and characters.

- namô Vîtarâgâya ! śrîmat-paramagamîbhîra-syâdvâdâ-môgha-lân-
 - chhanam jîyât trailôkya-nâthasya sâsanam Jina-sâsanam ! sâgara-vâri-vêshrita-samasta-

3. dharâramanî-ghana-stanâbhôga-vidembinañ vidita-vistrîta sâratarâgra-hâradim
4. Nâgarakhañda-patra-parivêshṭanadim jana-nêtra-putrikâ-râgaman ittu mânđude manas-su-
5. khadam Banavâsi-mañđalam ! Nâgarakhañdam Banavâseg âgirkkum bhû-shañam-bolu
6. . . . gire-bâgi mèregeuni nâgalatâ-pûgavanadin eseva tave som
7. . . . Nâgarakhañda sâgaramâge törppu
8. . . . sukhak imbâgi ge mèregeudî nanujanâ . . Sêñisettti
9. . . . basadiya mâđisidaru . int añnatamamdiribbaru Sântijinêśvara-
10. basadiyam mâđisi santôshadim santasadim pađedard dharâ-chandra
11. guna-vârdhiya pađedu bâluttire pala-kâlam purusha-nidhi Nâga-
12. setti tannaya pempim deśevallarasiya-kkanumata matam
13. pađedu sukhadim bâlvudu svasti śriman mahâ-mañđalêsvara arirâya-
14. vibhâda Agali bhâshege tappuva-râyaraganda chatussamu-
15. drâdhipati śri-Vîrabukkarâya-mahârâyaru râjyam-geyyuttumi . . Vi-
16. rôdhî-samvatsara-Kârtika-śuddha tadige . . . vara dêvara ni-
17. . . . Chandraguddigalumappa . . . Sântinâ-
18. tha-dêvara amritapadi nandâdipa . . .
19. kereya kelage gadde kha 4
20. . . . yî dharmmamam pratipâlisu . . .
21. Vârañâsi Kurukshêtra
22. kavileya
23. pâtakan akku śri Sântinâtha.

Note.

Many of the letters in this inscription are effaced. This records the construction of a basadi to Sânti Jineśvara, one of the 24 Tîrthankaras by Nâgasetti and Sêñisettti of prosperous Banavâsi and of a grant of wet field of the sowing capacity of 4 khanđugas for keeping a light before and offering food to Sântinâtha on the 3rd lunar day of the bright half of Kârtika in the cyclic year Virôdhî during the reign of Bukkarâya, king of Vijayanagar (titles enumerated). This inscription ends with the usual imprecation.

87.

On a stone set up near the temple of Dyâmavve on the site of a ruined village close to the same village Hirechauți.

Size 4'×2'—9".

Kannađa language and characters.

1. namas tunga -śiraś -chumbi- chandra-châmara- châravê l traīlôkyâ-
2. nagarârambhâ-mûla-stambhâya śvayambhuvê svasti śri
3. Sâlivâhana śaka varusha 1638 neya Durmukhi-sam-
4. vatsara Āsvîja su 1 llu śrimatu Dêṣâyî Gutta-la-
5. da Hanumanta-gaudaru sukhadinda râjyava-
6. n aluttiralu 1626 neya Târaṇa sam ! Chaitra ba
7. 5 lu barasida nirûpa Huralipattanada sime-va-
8. laqâna Hiriyachavuṭiya Chennabasavagaudara maga
9. Vîrapagaudarige kuduredâni teruva bhûmivalage pâlisi konḍaddu ga 3
10. varaha yidakke sthaļa . . . melaṇa hola . || 2 ||

Note.

This records the deduction of 3 varahas from annual rent payable on the land reserved for the maintenance of horses. The plot of land on which this deduction was made is a field bearing some name effaced in the inscription and yielding a produce of half a candy granted by the illustrious Dêśayi Hanumantagauḍa of Guttala to Vîrapagauḍa, son of Chennabasavagauḍa of Hiriya Chauṭi in the district of Huruḍipatṭana. The stone inscription is said to be a copy of the nirûpa which was written on the 5th day of the dark half of Chaitra of the cyclic year Târaṇa, Śaka 1626, the date of the stone inscription being 1st lunar day of Āśvîyuja of the cyclic year Durmukhi, Śaka 1638 (September 5, A.D. 1716) when Dêśayi Hanumantagauḍa is stated to have been ruling the land.

88.

On a mâtikal stone set up in front of Hanumân temple in the village Chikka Chauṭi in the same Hœbli (Ānavaṭṭi).

Size 6'—0'×1'—3".

Kannada language and characters.

1. svasti śrīman-mahâ-maṇḍalê-
2. svara râjâdhirâja râjaparamê-
3. svara Harihararâyana râjyôdaya-
4. da śaka 1321 neya Kshaya-samva-
5. tsarada Vaisâka su 8 Sô śrîmatu
6. śrî vadḍavyavahâri Bammisetṭi ya ma-
7. ga Pôchidêvanu Kêtamalla
8. Kuntaladeśada Gavuḍinâda Tavuṭi-
9. ya mèle bandu hendir-ude-
10. . . . vâga kâdi sattođe âtana sati Vijaya
11. . . . mahâsati-yâdaļu
12. śrîmatu Bammagauḍana maga
13. Mâda gavuḍa mâdisida
14. madavalige-kalu nedisidu mangala
15. mahâ śrî śrî

Note.

This is a *sati* stone recording the *sati* performance of Vijayabbe wife of Pôchidêva, son of Vadḍa Vyavahâri (chief merchant) Bammisetṭi in consequence of the death of Pôchidêva in a fight caused by the advance of Kêtamalla into the village Tauṭi, in Gaudinâd in Kuntaladêśa, molesting the women of the place. This stone called madavalige-kalu was set up by Mâdagauḍa, son of Bammagauḍa on Monday 8th lunar day of the bright of Vaiśâkha in the year Kshaya, Śaka 1321 during the reign of Harihara II king of Vijayanagar. The śaka year 1321, A.D. 1399, coincides with Pramâthi and not Kshaya as stated in the grant.—The 8th lunar day of Vaiśâkha in Śaka year 1321 fell on Monday 14th April 1399 A. D.

89.

On a stone set up in the field of the village Patel at a distance of one mile from the same village Chikka Chauṭi.

Size 2'—6"×1'—3".

Kannada language and characters.

1. Virôdhikritu sam̄ Vaiśâ-
2. ka ba l śrîmatu Chika Chau-

3. t̄i Gauda Basappage Dēśayi
4. Guttaļa Lachapagauḍaru barasi ka-
5. luhiśida viniyārtha adāgi Cha-
6. vuṭi komballi gadalavāgīdāga
7. nīnu namma makkāla mariyāgi kā-
8. du kaṭikonḍidda kāraṇa ninna
9. mēlaṇa dayadinda Chikkachavuṭili
10. sattige-mānyā ayidu varahā-
11. na holana pālisi koṭṭevāgi
12. nīnu ninna makkāla makkāla pāram-
13. pariyā anubhavisikondu baru-
14. vudu śrī śrī.

Note.

This records the grant of a dry field of the annual value of 5 varahas in the village Chikkachauṭi to Gauda Basappa of the same village as *sattigemānya* by Dēśayi Guttaļa Lachapagauḍa in recognition of the services the donee had rendered by protecting the children of the donor during an attack of the village Chauṭi by enemies. This stone seems to be copy of a letter written to the donee. It is dated 1st lunar day of the dark half of Vaiśākha of the year Virōdhikrīt. The date is not verifiable.

90.

On a stone set up in a lane in the village Eñnekoppa in the same Hobali of Ānevatti.

Size 2'—9'×1'—9".

Kannada language and characters.

1. namas tunga-śiraś -chumbi- chandra-chāma-
2. ra-chāravē trailōkyā-nagarārambha-mū-
3. la-stambhāya Śambhavē svasti śrī jayābhya-
4. daya nrupa-Śālivāhana-śakha va-
5. ruśa 1628 neya Pārththi-
6. va-samvatsarada Jyēshṭha śu llu
7. śrimatu Dēśayi Guttaļada
8. Hanumantagauḍaru sukhadinda
9. rājyavan ḥūttiralu Tāraṇa-samvatsara-
10. da Puṣya ba 9 llu nirūpa Huruli-po-
11. ṭnada sime-volagaṇa Kopada Mari Basapagauḍa-
12. rige kudure-dāni-bage teruva bhāmi vola-
13. ge pālisi-konḍadu ga 3 vara-
14. ha yidakke sthaṇa kallu-matṭe-hola bija-
15. vari kha „ 2.

Note.

This is a similar to No. 87, the only difference being that the donee is here named Kopada Mari Basapagauḍa and the date of the inscription is the bright half of Jyēshṭha in the cyclic year Pārthiva, Śaka 1628 and that the date of the nirūpa is 9th lunar day of the dark half of Pushya in the cyclic year Tāraṇa. Pārthiva is however equivalent to Śaka 1627 (A.D. 1705).

91.

On a stone standing in the backyard of the house of Mallikārjunagauda of the village Ennekoppa in the same Hobali of Ānevaṭṭi.

Kannada language and characters.

1. svasti śrī Sukla-samvatsarada
2. Mārgasira suddha 13 lu sāmantā-
3. dhipati Bam̄meyanāyakaru parise-
4. ya mēle bandāga Dēvayana maga
5. Haragāvunḍa palaran iṣidu
6. surasatiya
7. kuyidaru
8. yanu

Note.

This is a vīragal set up to commemorate the death of Haragāvunḍa, son of Dēvaya, after slaying many in a fight with Bam̄maya Nāyaka and his followers, when they made an attack on a religious congregation. (*parise*).

92.

On another stone in the same place.

Size 1'—6" × 1'—2".

Kannada language and characters.

1. svasti śrī Siddhēśvara-devara keyge anyā-
2. yavam̄ chintisidange Gangeyalu
3. sāyira-kavileyumam̄ Brā-
4. mhaṇarumam̄ konda pañcha-mahâ-
5. -pâpada lôkakke
6. hōharu

Note.

The inscription is a proclamation stating that the field on which the stone stands is the property of god Siddhēśvara and cursing those who misappropriate it.

93:

On a stone under a tamarind tree in the village Kammanahalli, in the same Hobali.

Size 5'—0" × 2'—6".

Kannada language and characters.

1. śrimat paramagambhīra-syādvādāmōgha-lānclhanam jiyāt traiļōkyanāthasya
śāśanam Ji-
2. śrīmati Mūla-sangha sanghōdbhave . . .
śubhē-Deśīgaṇē.
3. . . syādvādāri-na2āśani kaivalya-janmāvanih
4. bhayachandra-karunā Kaliyugē
5. Bullapa śobhātē
6. Jinapada-sēveyoḥ uchita-dānadoḥu yintu sukha. . .
.

7. Jinēśvara-nâma manadol Bullapam
 8. Prabhava-samvatsara dêvâla
 9. mâdisi . . (â) hâradânakkam.

Note.

This is a Jaina inscription containing 9 lines in each of which many letters are effaced. It seems to record the construction of a temple in the year Prabhava by Bullappa and of provision made for food-offering for the god set up in the temple.

94.

On a 1st vîragal set up in front of Siva temple in the same village Kammanahalli.

Size 3'-0" x 1'-6".

Kannada language and characters.

1. svasti śrīmatu Vīraballāla-dēva-
 2. varshada Krōdhana-samvatsarada Chai-
 3. tra su 10 Brihavāradandu śrī-
 4. matu . . . Bēdara gauḍa
 5. Bīramagauḍi mahā-satiyâ-
 6. daļu mangala śrī śrī.

Note.

This is a stone set up to commemorate the sati performance of Bîramagauḍi, wife of gauḍa(. name effaced) of the tribe of Bêdas on Thursday 10th lunar day of the bright half of Chaitra of the cyclic year Krôdhana during the reign of the Hoysala king Vîra Ballâla.

95.

On a 2nd vîragal in the same place.

Size 3'-0×1'-6".

Kannada language and characters.

1. svasti Šukla-samvatsaradandu . . . Sêna-kula-tilaka
 2. . . . nâlprabhu Yêchagavunda
 3. kallaru . . . kombâga kallaran iridu
 4. svargake sanda âtana madavalige

Note.

This also records the sati performance by the wife of Yêchagavunda, an ornament of Sêna family and chief of some nâd, on his death in a deadly fight with robbers.

96.

On a fragment of stone lying in the Kuṇikeppara forest in the same Hobali of Ānavatti.

Size 2'-9" x 1'-6".

Kannada language and characters.

1. svasti samadhhigata-pancha-mahâ-śabda mahâ-maṇḍa-
 2. lêśvara Banavâse-puravarâdhîśvara
 3. . . . Madhukêsvara-dêva-pâdârâdhaka śrîmatu

4. Rêchadêva álu
5. . . . halabara kondu tûruvanu magulchi . . . mârvvala-
6. vam tałtiridu meredu suralôka-prâptanâda âtana
7. makkalu Dommayya Kallayyamgaļu kalla nilisidaru mangala
8. mahâ śrî śrî.

Note.

This is a memorial stone set up by Dommaya and Kallayya, two sons of to commemorate the death of their father (name effaced) in a cow-raid during the reign of Rêchadêva, worshipper of god Madhukêśvara, and lord of Banavâsi, entitled to five drums (titles indicating a feudatory Kadamba king).

97.

On a fragment of stone lying in a tank close to Ânjanêya temple in the village Hanche in the same Hobli of Ânevaṭṭi.

Size 2'—6'' × 1'—3''.

Kannaḍa language and characters.

1. svasti śrî prithvîvallabha mahâ-râjâdhirâja-paramîśvara pa-
2. rama-bhaṭṭâraka Satyâśrayakuļa-tilaka Châlukyâbhara-
3. na śrimat Tribhuvanamalla-dêvara vijaya-râjyam u-
4. ttarottarâbhivriddi-pravarddhâ-mânam â chandrâ
5. baram saluttumire gereya śrimatu
6. Pergaḍe Boppadêvam Hanchiya mutti kâdutti-
7. ralu . . . Râmisetṭi bandu kâdi
8. palaram kondu suralôkake sandam jitêna
9. labhyatê surânganâ
10. kâyê kâ chintâ maraṇê raṇê.

Note.

This is a memorial stone set up to commemorate the death of Râmisetṭi in a war with the illustrious Pergaḍe Boppadêva when he besieged the village Hanchi during the reign of the western Châlukya king Tribhuvanamalladêva. The inscription ends with the usual verse in praise of battle.

98.

On a stone behind Ânjanêya temple in the same village Hanche.

Size 3'—6'' × 2'—6''.

Kannaḍa language and characters.

1. svasti śrî Satyâśraya-kuṭatiłaka
2. Tribhuvanamalladêvara
3. târambaram sa
4. ya magam Bettige Sivayyam vyavahârake hôha-
5. lli Kaḍahada dâriyalu kallaru bandu
6. tâge tałtiridu suralôka-prâptanâda.

Note.

This is a vîragal commemorating the death of Bettige Sivayya who died in fighting with robbers, while going on his way to some place for trading purpose during the reign of Châlukya king Tribhuvanamalla.

99.

On the first stone set up in front of the same temple.

Size 4'—0"×1'—8".

Kannada language and characters.

1. svasti śrīmata Kaļachuriya-bhujabala-
2. chakravartti Tribhuvanamalla Bijjaladēva-varisha-
3. da 11 neya Vyaya-samvatsarada Āshāḍha suddha
4. chaturdaśi Mangaļavāradandu Hancheya
5. Bammisetṭtiya magam Madiga Haryammarasaru
6. muttiralu kallanāyakaru bandu tāgidandu nūki
7. svāmi vesadi alagam kitt āldana kādu kon-
8. du tałtiriđu suralōka-prāptan-āda.

Note.

This is a memorial stone commemorating the death of Madiga son of Bammisetṭti of Hanche, at the hands of robbers, on Tuesday 14th lunar day of the bright half of Āshāḍha in the cyclic year Vyaya in the 11th year of the reign of Kaļachurya king Tribhuvanamalla Bijjaladēva.

100.

On a 2nd stone at the same place.

1. pađeyođe Boppam tanna kudure nelavūri
2. . . Bandaneya . . . yodeya sūregonḍa
3. puyyala kēldu kali nillade paridu tāgida Hancheyarjunan āgaļu
4. maled-ari malla-yuddhadalu Bāgulilīgara Gauda-
5. maya taļudiyidu bidda Mallayam nalinalidu-
6. yid achharasiyar āgaļu ll svasti śrīma-
7. ch Chālukya Vikrama varuśada 5 neya Prajāpati-sam-
8. vatsarada Puṣya bahula dasami Guruvā-
9. radandu suralōkakke sāridam.

Note.

This is a memorial stone set up to commemorate the death of Mallaya in a *mallayudha* with Bāgulilīgara Gauḍamaya on Thursday 10th lunar day of the dark half of Pushya of the cyclic year Prajāpati in the 5th year of Chālukya Vikrama Era, when Boppa, an Arjuna of Hanche left his fallen horse along with his army and marched alone on hearing the noise made by the enemy while plundering the village Bandane. The figure 5 in the inscription may be a mistake for 15 and 15th year of Chālukya Vikrama era (1091 A. D.) corresponds to Prajāpati.

101.

On a stone set up in grant of Durgā temple near the village Hire Māgađi.

Size 4'—3"×2'—3"

Kannada language and characters.

1. svasti śrīmachi Chālukya-Vikrama-varisha
2. samvatsara Mārggaśira . . . vāradalu ,
3. Mēlāla

4. ya Bēḍanāyakaru guḍdaman ēri hōhāga
5. Andige Mādayan iṛiye sattu sura-lōka
6. śrīmatu Giri . . .
7. Nāchiyaṇa . . . nilisida mangala ma-
8. hā śrī śrī.

Note.

This records the death of Andige Mādaya in fighting with the Bēḍas while they were ascending a hill. Giri Nāchiyaṇa is stated to have set up the vīragal in memory of his valour. The inscription is dated in Chālukya Vikrama era but the number indicating the year is effaced.

102.

On a stone standing in a wet field near the village Gangavallī in the same Ānevaṭṭ Hobli.

Size 2'-3"×1-0".

Kannada Language and characters.

1. ūra mahājanaru
2. Śobhakṛitu samva-
3. charada Māga śu ᳚ lu
4. śrī Āślāyana-sū-
5. trada Kāsyapa-gō-
6. trada Mariyapabha-
7. tṭarige umbali ko-
8. tṭadu yidake tapidavaru
9. tāyige tapidavaru śrī

Note.

This records the gift of some land as *umbali* to Mariyappabhaṭṭar of Āśvalāyana sūtra and Kāsyapagotrā on ᳚th lunar day of the bright half of the year Śobhakrit by the mahājanas of the village. The usual imprecation follows. The date is not verifiable.

103.

On a stone lying in a disused well in the jungle to the south of the same village Gangavallī in the same Hobli.

Kannada language and characters.

1. svasti samasta-bhuvanāśraya śrī ḥiṇḍi-vallāḥ ha mahārājādhirajā-pa
2. ramēśvara parama-bhaṭṭāraka Satyāśīraya-kuṭatiṣṭaka Chālukyābharaṇa śrīma-
3. t̄ Tribhuvanamalladēvara vijaya-rājyam uttarottarābhivṛiddhi-pravarddhā-māna-
4. m̄ āchandrārkkatārambaram saluttumire svasti yama-niyama-svādhyāya dhayā-
5. na-dhāraṇa-maunā-nushṭhāna-japa-samādhi-śīla-çūḍa-sampannaru ! chaturv- vēda . . .
6. ta sakāla-śāstra-pravīṇa . . . yajñā-dīkshitarum satya-śau-
7. chāchāra-chāritra-nīlayarum (bha) ya-lōbha-durlabharum ! chatus-samaya-samu-
8. ddharaṇarum prabhu-mantrōtsāha-śaktitṛaya . . . bhitarum āśritajana . .

9. . . . bhivâncchita-phala-pradarum ! śaraṇāgata-vajrapanjararum śrîma-
d anâdiyagrahâ (ra)
10. . . . nâda Jâgaleya prabhugaļu samastaprajegaluvirddu svasti sa-
11. masta-bhuvana-jana-vikhyâta-pancha-sata-vîra-sâsana-labdhanêka-guṇaga-
nâlankarum . . . Vîra Baļam-
12. ju-dharma-pratipâlakarum bhadra-vamśo-dbhavaru Bhagavatî-
dêvi-labdha-va-
13. ra-prasâdarum . . . Ainûrvvargge
14. Śivapâdasêkhara parabaļa-sâdaka Telunga-vamśôdbhava prithvîśvaranappa
Bîya Bale-
15. gâraset̄ti śrimach Châlukya-vikrama-varshada 2 neya Dundubhi
16. . . . kalla . . kotṭa bhumi

Note.

Several words in this inscription are effaced. The record belongs to the reign of Châlukya king Tribhuvanamalladêva (with the usual titles) and registers the grant of some land to the Five Hundred Vîra Baļanjus (merchants) by Bîya Balegâraset̄ti, a worshipper of God Siva and a descendant of Telunga-vamśa in the presence of the prabhus an ī inhabitants (Praje) of the agraḥâra village Jâgale, who are described as observing yama, niyama and other yoga practices, well-versed in the four Vedas and all sastras and in the performance of sacrifices, abodes of honesty, purity, and character and unknown to greed, up-holders of the four religions, (Buddhism, Jainism, Vaishnavism and Saivism); possessed of the three attributes of royal power namely capacity to rule, to give advice and to carry on war with energy, liberal to dependents and defenders of those who seek their protection.

The date of the grant is given as the year Dundubhi, 2nd year of Châlukya Vikrama era. But the 2nd year of Châlukya Vikrama era is Pingala, A. D. 1077. The nearest year Dundubhi is A. D. 1082, five years later.

104.

On a stone lying near a rice field below the hill Ginivâla in the same Hobli of Ānevatti.

Kannada language and characters.

1. svasti śri jayâbhuyaśa śaka
2. varusha 1374 nêya Āngîra-
3. sa-samvatsara Mârgasira a-
4. mâyâse Ādityavâradandu śrîma-
5. tu Chandraguttiya gavuḍa-
6. ru Nellikoppada vûramun-
7. de gade o || o adake-tôṭa sahitâ-
8. vâgi tamma kula-svâmiya
9. nandâ-dîpakkendu samarpisi-
10. daru idake tapidavaru tamma
11. tâyige tapidavaru śri śu-
12. bham astu.

Note.

This registers the gift of a plot of wet land in an arecanut garden in the village Nellikoppa for lighting a perpetual lamp before their family god (not named) by the gaudas of Chandragutti on Sunday the new moonday of Mârgasîra in the year Āngirasa, Śaka 1374 corresponding to Sunday, December 10 A.D. 1452.

105.

BOMBAY PRESIDENCY.

NORTH CANARA DISTRICT.

On a stone standing on the site of a Jaina basti close by Na^garag^ēri in G^ērsoppe, Honnavar Taluk.

Size 4'—6"×3'-0".

Kannada language and characters.

1. śrīmat parama-gambhīra-syād-vādāmōgha-lāñchhanam ! jiyāt traiłōkyā-nāthasya śāsanam Jina-śāsanam || śrī Jambūdvī-
2. pa-madhyā-sthita-janasara . . . ramaṇa ravābhyaṃkṛita-śrīyar . . taddhara . . Jinapada-padma-bhṛinga . . stambhita . . jāyātām-pattanam-tyakta-pankam
3. . . . Traividya-vallī . . muka sulabha rāramya . . sthita Jinēndra-pādayuga-padma-bhṛingā samsā-
4. ra . . mābdhi . . . teseda dudubhūn-narēn-
5. drāh(?) tadīya-vamśōdbhava Mangabhūpō sāhitva-Lakshmī . . . bhābhāti Lakshmī Jinamandirēshu kāmam kāmita-dāyakah kana-
6. rut Kandarpa-sarva-priyah kalyāṇa-kalanā-nanta śrī Manga-bhūpasya Jinēndra-pāda-dvaya-padma-gandha-miḍad-bhṛingō bhavat santataṁ
7. tadiya-vamśa-sambhūtah Kēśavākhyah kshitīśvarah vaśīkarōti sahasā vandi-gēhēshu sampadam . . . mupāsitum bhavatu tē gātram hū-
8. mādrīkritam ! śrīmat Kēśava-bhūmi-pāla-charitam śrutvā stuwan kinnaraih tōshā-kampita-śambhu-mauli-vilasad-Gangā-tarangāspadam āśrayāśō dā-hatyāśu svāśrayam svatanātha sā (sviya tejasā)
9. Kēśavēndra-pratāpāgnih nāśrayam tāpayatyahō! Kēśavēndra-guṇān vaktum kōvā śaknōti paṇḍitah ākāśa-sthita-nakshatra-gaṇanā kēna muchyatē || Vardhamānānvayōdbhavē nirdhūtāśrita-
10. daridrē nijapati-niyamāntardhi-yute Honna-barasi viśuddhātmike Ānevalīge tilakam enikkum 1 à- Honnabarasiyarasam śrī Haivanripaṁ Jina-kramāmbuja-bhṛingam bāhubala-nirjita-ri-
11. pu-bhūpam sāhasa-samudran abhinava-kāmam ! tayōr abhūn nirmala-Jakkabarasi nutā suśilā Jinabhakti-yuktā tañchōpayēme vara-Mangabhūpō jāmātri-varyō bhuvi Hai-
12. varājah anindād api nirgantum bhīravah khalu vōshitah Manga-bhūpālakīrtis tu kāminīvāti-langhinī tayōr abhūtām Jīnanātha-namrau mātrā punitā-khila-Jaina-la . . .
13. dhātrīva Haivanā-śrī . . . Mābaļarasi saniñjītvānayutā suśilā śriman-namra-nīlimpa . mauli-vilasan-māṇikya . . . tsarpa-dyuti-pāda-padma-nakhara śrī Pārśvanā-
14. thēnatu kāmam Manzarasātmajō guruguna-śrī-Haivanākhyō bhavat . . Jaina-yōgi-nikātar sāhitva-ratnākarar śrimad Dhātru-nitaribinīva nitarām . . . nīpālamkritā bhū-
15. mau bhīrīguṇōja-bhāskara-lasat-pratyagra-bhāṣānyitā kāmar. Manganripā . . . gurudayā-dēvī . . . śrī Mābalāmbā . . . sudhāsāti-dyuti pratyaham i kamī !
16. ā-Mābaļarasiyarasam bhūmīśa-vinamra-pāda Kēśavabhūpam Kāmāri-bhāsi-ta-mastaka-sōma-dyuti-kīrti kō suralōkada suratai:vina guru-pha-

17. lamam meddu triptiyillade surarum dhareyôl bhûsurâdaru vara-Kêśava-
bhûpa-Kalpabhûja-spriheyim bhâti . . . kirtyâ śrî Kêśava-kshmâpatir-
apa-
18. râmbudhi-tîragâ Jinapati-śripâda-padmânatâ bhûmau bhâvi-Jinêndra-
chandra-vilasach-châritranu râgôdayâ samsâra-sârôdayâ !
19. tryabdhya-gnyaika-samanvitê śaka-krite śrî Sârvarîvatsarê Mâghê mânita-
pañchamî-tithi-yutê ! śrî saumyavâre site pakshe . . . Adirâja-vanitâ
Dharmâbhidhâne purê kâmanî kârayati sma
20. Jakyabarasi Pârśva-pratishthâm mudâ ! anantaram ! Nagirada râja Honnara-
san anvaya-vârdhige chandram sale tâm sogayipa Haive-bhûpanâliyam
kalikâlada
21. Karṇan embar i-jagadalu Mangabhûvarana bândhave Tangaledêvi-nandanam
nagemogadâ Kalpabhûja Kêśavarâyanu kírti-vallabham ! kam ! antâ
Nagirada râja-
22. ra santânâbdhiyolu Lakshmi-Mâṇika-dêvi-kântan enip Ambîrâyamge Kantu-
vinantudayisirda Sanganripâlam sangavidûra Kshêmapura-tîrtha-Jinêndra-
napâda-
23. padmakam Śangaṇajîyan âtmajanu Amba-mahîśana putra Sangamam
. tanna manamolvantî-dharmaava mâdi pûrvadoļ pingida dharmâ-
vella-
24. vanu pâlisidam ravichandrarullinam ! ant âdharma-pratipâlaka-neuipa śrî
Sanga bhûpâlam sukhadiṁ rájyam geyuttiralû yileyoļu yileyoļu Kuntal-
anâdu karam ranji-
25. se paśchimanâdu dêśadoļ kaļave vâpi kûpa nadî-mâmaranîm panasîle bâleyim
bâleyim baļasikondu kôka-mithuna- modalâgiralaliy âravegala nađa-
voppu
26. vî puravan âluvan Ajjanripâlan embavaṁ ! Yirundûra-dhipati tâm kara-
moppuva ađiyara-balîyim karam esevanu Tammarasa . . . yaļiyam
kirti-
27. vettan â Tammarasam ! â Tammarasan-agrajeya tanûjam dhare-yoļ Irumdûra
bhûsura-nuta Kallarasan-anuje Tangadêvige vâranenipa Haiveyasana
vara-putram Pa-
28. dñanarasa Jaina-pada-bhaktam ! â-Padmañnarasanû âtanagraje Jakkala-
dêviya . . . tandem Haivanñarasaru Pârśvatîrthêśvara mâđida-
nityapûje-
29. âhâradâna-modalâda (vu) mellavam purô . . . dige salisi munna dharma-
vellavam neřemâđi baļikka tannoļu sannuta-buddhi puṭte Jinêndran
abhishêkavu nitya-pû
30. janam munnesevanna-dâna-modalâdavanum pîridâgi mâdi . . . triptiyin-
dolidu Padmarasam mige koṭta vr̄ittiyan ! śrî Pârśvatîrthêśvarada śrî
kârya-
31. kkeyu anga-bhôga-chavyâtayada jîrñôddhârakke dhârâ-pûrvakavâgi koṭ-
tantâ vr̄ittiya vivara Haivanñarasaru tâvu mûlavâgi âluttirda Konuvaṇiya-
32. li Kançana kuļiya hanneradu mûde Sunige sîme mûḍalu Abhinasettiya
hittila gade tenkalu haridu kôdi gađi pađuvalu Tammarasara hosa-gadde-
yalu yikkida kallugađi
33. bađagalu Hileyabhâge gađiy intî chatussîmeyimđoļaguļla kaļaveya
samasta-vr̄itti Padmarasaru tâvu mûlavâgi âluttaidda Honnamana keřeya
34. . . . mêle yetti Honnâbarada nâlkuvare honnanû tamma amma Tangala-
dêyiyanige punyârtha parihâramâge biṭṭudu Haivanñarasaru ta-
35. mma manah-pûrvakavâgi koṭtu sarvamânyavâgi mûla-sthalavâgi tâvu
âluttam virdu yađeya majjana vr̄ittige gađi mûḍalu hole tenkalu
hole gađi pađuvalu
36.
37. . . . samasta-vr̄ittiyanû âhâra-dânakka-vâgi yâ-Chandrârkavâgi
38. dhârâ-pûrvakam mâdi koṭtaru mattu âhâra-dânakke yâ chityâlayada . .
griha.

Note.

This records a grant of a plot of land valued at 4 honnus (boundary described) by Padmañnarasa for the service of God Pârsvatîrtha and for the repairs of the temple for the peace of his departed mother Tangaladêvi. Provision for the worship of God Pârsvatîrtha is stated to have been made by Padmañnarasa, his elder sister Jakkaladêvi and the donor's father Haivanarasa. Padmañnarasa, the donor, is described as the son of Haivanarasa, husband of Tangalêdêvi, who is said to be the sister of Kallarasa of Irundûr, the son of the elder sister of Tammarasa, chief of Iravundur, who is stated to be the son-in-law of Ajja king of Kuntalanâdu. Ajjanripa is stated to be the contemporary of Sangabhûpâla (Sangama) who is said to be the son of king Amba and to have maintained the religious charities made by his ancestors. King Amba is stated to be son of king Sanga (or Sangâna) who is said to be son of Ambirâya and his wife Mânikadevi and descendant of King Kêśava, son of Tangaladêvi, a relation (bândhave) of Mangabhûpa. Kêśava is also said to have married Mâbalarasi, sister of Haivanâ, and daughter of Manga. Manga is said to have married Jakkabarasi, daughter of Haivanâ and Honnabarasi.

The grant is dated Wednesday 5th lunar day of the bright half of Mâgha in the cyclic year Sârvari, Šaka 1343 corresponding to Wednesday 8th January A. D. 1421.

106.

On the back of the inscription in Kaḍê-basti near Nagaragêri-basti in Gersoppe.

Kannada language and characters.

1. Kêśava kuļi mûde 12 Honnûrali Nangemakke 10 mûde Yileya Muddâ 7
mûde te-
2. ṣegâgi mélâdaru à honnina-dânakke Mâgodâseya arekâra Sivadêvaya.

Note.

This merely gives the names of some plots of land in connection with some grant. The name Arekâra Sivadêvaya of Mâgodâse occurring at the end of the inscription is probably that of the donor.

107.

On the pedestal of god Mûdêjina close to Nagaragêribasti in Gêrsoppe.

Kannada language and characters.

- Ghanaśôka-valî-manjula-Dêśigâna Lalitakîrtti-muni-sûnôh śrî-Dêvachandra-
sûrîr upadêshân Nêmi-jina-bimbam ||
2. ślokah || Ojaṇa-śrêshthi-putrôśau Kallapa-śrêshthi-pungavah akârayat sutô
yasya Mâbâmbâ-garbajôjaṇah ||

Translation.

This image is caused to be made by Ajanâ, son of Kallapa-śrêshthi and Mâbâmbâ, Kallapa-śrêshthi, being the son of Ojaṇa—under the instructions of Dêvachandrasûri, disciple (son) of Lalitakîrtti of Dêśi-gâna and Ghanaśôka-vali.

108.

On a 1st inscription-stone by the side of Vaidhamâ nabasti near Nagaragêribasti in Gêrsoppe.

Size 6'—0"×2'—9'.

Kannada language and characters.

1. śrimat parama-gambhîra-syâdvâdâmôgha-lañchhanam jiyât trailôkyâ-
nâthasya śâsanam Jina-śâsanam śrimad dêva-

2. Jinêndrâya tasmânanta-mahâtmanê sarva-bôdha-vîśiṣṭâya bhavyâñi-kumu-nâdendave tañi vamde Dêvadêvaiñi suruchi-
3. ram anagham châru-kaivalya-nêtram nityam nirvâñaiâmâ-kucha-vilikhat-kâśmîra-râgam varângam tungam Dêvendrâ-namra-pâ-
4. dam guñâ-vilasad anantam svabôdhâtma-tatvam mânagalayam bhavya-sârtham nihata-Manasijam navya-dharma-svarûpam ! idu
5. Jambûdvîpam amitâ Bharata-vishayadol pañuva Merusirda . . . pada-pind â-Mâruvîm dakshiñade Tuñi Kongindav i śuddha-
6. dîpam mudadim . . . tengu . . . vali panasam nadî-tiradoñ kaungu jamâñi sadanam chelvâgi tôrkkum
7. . . . biñâra hasti-samûham ! â Tuluvâ-dhiśa-ramañi . . . vadana-mâgi tôrpudu nayadim nîtiyuta Gêrasoppe sôli-
8. sutirpu vibhavadimday Amarâvatiyam ! antâ Nagiriya râjyak adhîśvaranenisida Marulayarasar-anvaya-sampradâyadâ-
9. yadim banda kîrtige jayastambhanenisida Haivebhûpâlana pratâpaventene sândra . . . dêbha-kundôdgama-kumudana-
10. mala-mallikâ-phulla-mukhya-briñdam Gangâ-taranga-tarañala-harahâsam târa-nîhâra-hâram sandirdi Chârukirti . . .
11. prasavad-anunaya-vembina . . . mâlpudu śri Haive-bhûpâlana niña yaśamam baññisal ballanâ-
12. vam Dakshiñâ-mañḍalika . . . nijanivâsa sallakshaña râjarâja-kañakamgala sûreyan â-
13. yade Tôñda-mañḍala-bhûpara mandi rakshisu rakshisu Haiverâja venutirpu-du
14. naliyade nôlpadam mâvanivankakârari-chakrada hasta-parâkramânkan i Haiva-nripâla chitra-ya-
15. sô ninnaya dundubhi-tâdanangalim jâvali-śabdadam paridu dûradi sancharisuttamirpuðâ . . .
16. . . . yeseva râja-hridayangalu bhinna galâda vadbhutam ! śrimad dêva . . . guru-guñâdbhuta-Mahânâgêndra-pañchâ-
17. sya sandirda hâsada vaihâli mahâ-dâkinî-nâmôpadravani elâvam . . . śri Pârsvatîrthêśvarâ-
18. vâsamam śrimad Anantapâlangige nityam dîrghâyumam śriyumam antâ Nagiriypura-varâdhîśvaram mâsâ
19. vaniyamkakâra mâvange-maleva râyaraganđa śivasimhâsanâ-chakravaitti para-sâluvadâdâ-vibhâqâ kaligâla mukhada
20. samyakta-chèdâmañi vasanta-râjya-châturvarnyakke . . . hañuva râyara gañda Haive-bhûpâlam sukha-sankathâ-vinô-
21. dadim râjyam-geyyuttiralu â-Gêrasoppeya mahâjanamgala gunamgañtendode i vri || adaroñu nânâ-jâ-
22. ti-paradar-agranî samvaktarâd i Jainar pañdevar Jaina-mârgâśraya-jalanidhi-samvardhita-pûrñachandrar mudamam krêdhâdi-
23. mû mâdudgha-perkuñan ivar biñtu râdar mukhyamâda-dhipan akhiña-kañja-vallabhar kîrti-vettar amtâtâ
24. mâdañdâdhipagañ . . . sahajâta-kula-kshatriyarâd arasugalanvaya-mentendoñe svasti samadhigata-peñcha-mahâ-
25. mahima-prasiddha-mâda Banavâsi-pura-varâdhîśvarar vaijayantî-Madhuksvara-labhdha-vara-prasâda mrigamadâ-môda Gôkarña
26. Mahâbañâśvara-divya-śri-pâda-padmârdhakarum parabalâ-sâdhakarum harasi-baruvara súla nigalankamalla chaladankarâma râya-
27. raganđa sâhasamalla gañdara-dâvani satya-Râdhêya sâhasottu sârañgata-vajra-panjara pañchima-samudrâdhî-patiyappa Haive-
28. kshatriya-kula-kamalavana-mârtâñda para-nripa-tâmarasa pûrñachandranenisida Basava-dêvarasaru dêvarasara

29. rājyalakshmiyenisida Chandrapuravemba paṭṭanadolū rājyam-geyyuva kâladoļu ā arasugalige paṭṭavardhana-bâhattara-niyô-
30. gigaļ Jinasêvyanum triśaktibalayutanum shadguṇa-samarthanum rāja-kshatriya-châtur-danta Sômêsvâradanâdânâyaka-
31. na anvayada kîrtiyentendoļe śrî Sôma-dânda-putranu bhâsura Kâmaṇna-dândânâyakan enipam sâsana-chakra-
32. varti dharma-dhâraka sâmantam kîrti-vettan amâla-charitram śrimat Sômaṇadândânâyakange kâmârtha . . . tâvu puṭṭidar śrimad Râmaṇa-nemba Heggadeya-
33. suvembî-putra-samsêvvakam Râmam puṭṭida . . . Daśaratha-sâmarthyadi . . . y Aparâjîtâ-ramaṇigam sâhitya-ratnâkaram antâ
34. Râmaṇanemba heggade Râmakkange tâm puṭṭidam Śântam Yôjananambi putran enisal Kuntidêvi samantu
35. śrî Pâñdurâjange tâm sântam Dharmajanentu puṭṭida vol â samva-ktvaratnâkaram antâ Yôjanasettiya janani Râmakkananvayam entendode
36. vasudheyoļu negalte . . . asamaiśvarya-sampannarum dâna-guṇa-sampanna-rumappa Nambisettiyara tamma setti- sahô-dararenisida Ma-
37. llisetti Honnapasetti . . . gunâdhyarum Jaina-jana-bândhavarum â-settarolage mahâ-ghananenisida â Honnapa-setti
38.
39. śakakâla . . . sâvirada munnûra (The remaining 6 lines cannot be deciphered).

Note.

This inscription is imperfect, the last portion being effaced. This seems to record some grant made by Honnapasetti, brother of Nambisetti to whose family belonged Râmakka, mother of Yôjanasetti and wife of Râmaṇa. Râmaṇa is said to be the son of Sômaṇa-dândânâyaka, and brother of Kâmaṇna-dândânâyaka. Sômaṇadândânâyaka, was one of the generals under Basavadêvarasa, ruling in Chandrapura in the west coast, and belonged to the Kshatriya family of Banavâse?, during the reign of Haiveyabhûpâla, king of Gerasoppe. The inscription is dated but the details of date are gone, only the words 1,300 Sakakâla (A.D. 1378) are visible.

109.

On a 2nd stone set up near the same Vardhamâ nabasti in Gêrsoppe.

Size 4'—6"×3'—3".

Kannada language and characters.

1. śrimat-parama-gambhîra-syâdvâdâ-môgha-lañchhanam jîyat Trailôkyâ-nâthasya sâsanam Jinaśâsanam ! Nagiriyadêśa-vemba lalanâ-mu-
2. khakke vesedirpi Gêrasoppege vara sejje-kâra sale dâñdigeya chhatra su-châmarâli-yim bagevuge törpa Haive-nripa Râmakam . . . Bamma-pu-
3. tran Obbanam negale sannutanâda Jina-chaitya-Jinâlaya-mandiramvaram Kaliyugadol mahâpurusha Yôjaṇa tanna mangaļa
4. maṇa samavendu bhâvisi nitânta . . sthânamaram Jinâlayamgalam sale mâdi gôpura-sumianôhara vichitra valayam Ananta-nâthana pati-
5. ya . . . dêm kritârthanô ! antâ Yôjanasettiya prînavallabheyâda Râma-kkana gunamgal entendoļe śrimatu san
6. tanâthana padâmbu-bhiringanu Yô-
7. jaṇasetti pra ninibaru
8. lâṅga . . . ramya gôtra-chin-
9. tâmaṇi pârthiva . . ttapamene
10. -doļ satya-dhîrôdâtta

11. seva Râmakan oppidañi dharitriyołu
12. pati-bhakte śilavati bhûnuta-châru-charि-
13. tre sakala-jîva-dayâpare santata-chaturvvi-
14. dha-dânadol atinipuṇateyind esedañi
15. Râmakkaiñ ! Jinamata-vâkyadołu
16. . . . sale Jina-râja-padâbja-bhiringe tâm jananuta châru-
17. sile guṇa suvrata dâna pûjeyim
18. . . . mukhi kâminî-jana-śirômaṇi yo
19. . . . yâgra nija-nâmadim nijakulônnati Râmakanopputirdaļu ! śrî Jinarâja-pûjeyołu śrî munirâja-padâbjasêve-
20. yolu naija-guṇamgalim vinayadim bhayadim nija-bhâva-tushtiyim pûjisi bhaktiyimdeṛagi tâm stuti-mâdiyum kirti-
21. yolintu banni . . . koṇdî nija-nâmadî Râmakan i dharitriyołu kamaladaļâ-yatâkshi kamalânane kamala sugandhi kômaļa
22. . . vimalalatângi . . . rasayutar i Jinarâja-pûjeyol samarasa-bhâvadoļ sale Mâṇikasetti-putri Râma-
23. kam krama-guṇa-hasti-Kalpalateyam neṛe yoppuvali dharitriyołu kamalâ-karadołu kamalâlini kamaladoļam
24. Kamaļe puṭṭuvantire Nâgamanamalânvayadołu Râmaka vimaļa guṇâ-bharaṇe puṭṭidaļ Kaliyugadoļu
25. Râmakkana anvaya mentendođe l Huligereya pañcha bastiya mundaṇa Hiriya angadige mukhya-
26. vâda Kirîya Râmasetti â-maduvalige Gangâyi avara makkaļu Baiche settiyaru âtana tangi Sômavve
27. â Sômavveyanu â Huligereya Mâṇikasettiige vivâhamâdî . . . avara magaļu Nâgavve
28. âkeya tandem Mâṇikasetti samastarû â Baichisetti Huligeregeydi Handigu-ļadali pra-
29. . . . â Nâgabbeyanu salahî Hiriya Handiguļada-Chandranâtha-svâmigaļa chaityâlayadoļu pûje
30. adike śrî-kârya nađevantâgi vrittiyanu bittu šâsanava hâkisidaru â Baichara-siyu tam-
31. ma sose Nâgaveyanu Gerasoppeya seji Guttavâyi Ojeya maga Mâṇika settiyanu tânu vivâ-
32. hava mâđi â Mâṇikasettiyanvayamentendođe Guchhakkiya Nâgisettiya magaļu Râmavve âkeya pu-
33. tra Mâṇikasetti Mâṇikasettiigû Nâgaveyavarigû janisida makkaļu Harisetti Kâmaṇa
34. Nêmaṇnasetti Saranasetti Sangapa yintaivarolage Râmakkananu Gerasoppeya Râmaṇa heggadeya Mangarâja-
35. ḡana Ojanamge vivâhava mâđi â Vôjanâ settiyû Râmakkânu sukha sankathâ vinôdadim-
36. dihallige Gerasoppeya Anantatirthankara Chaityâlayavan arabhdhisi mahâ-pratishtheyanu mâđsi
37. yiruttamî yiralu Saka varusa sâsira-da mûnûra hadinâlkaneya Prajâpati samvatsara-
38. da Kârtika śuddha pañchami Ādityavâra sanyasana-samanvita-vâgi svarga-starâdaru . . . Madavalige
39. Râmakkanavara tandem modalugondu charitradim negale Vikrama-samvat-sarada Āśâda-
40. sudha panchami Sukravâra Rôhiṇînakshatradalu tunga-samâdhi
41. . . . â-chandrârka-mâgi
42. mûde bhattavanu Vôjanâ-
43. setti Râmakka
44. nishadhiya-kallinge mangaļa mahâ śrî.

Note.

This records the death of Râmaka, wife of Yôjañasetti, on Sunday 5th lunar day of the bright half of Kârtika of the year Prajâpati (expired). Śaka 1314 corresponding to Sunday 20th October A.D. 1392. Râmaka is said to have built a chaityâlaya of Anantatîrtha in Gêrsoppe. Her genealogy is also given. This also records death of Mâṇikasetti, father of Râmaka on Friday 5th day of the bright half of Āshâdha with Rôhiṇî-nakshatra in the year Vikrama. This date is not verifiable.

110.

On the 3rd inscription-stone near Vardhamâna-basti by the side of Nagargêribasti in Gêrasoppa.

Size 3'—6" × 2'—6".

Kannada language and characters.

1. śrîmat parama-gambhîra-syâdvâdâmôgha-lañchhanam jîyat trailôkyanâthasya sâsanam Jina-sâsanam
2. śrî Jinarâja-râjita-padâmbuja-râjamarâla Nagiriyâ râja-sîrô-
3. mani prachurakîrti-diśâvalaya-prakâśanum têja-bhuja-pratâpa-ripu-râja mukhâm-
4. bujam hasta-vîranum-bhûjanavandya-Honnanripan arthijanâvana-Kalpa-vrikshanum Hon-
5. na-mahîśan-âtmajeyu Mâliyab arasige Kâmarâjagam sannuta-mûrti-Honnanripanâtma-sabân-
6. dhava Mangarâjanum Manmatharûpa-Hariharanripâlakanâtana putra Haivañarasange manah-priyân-
7. ganeyu Sântaladêvi samâdhî-kâladolu âkeya gurugaļu lôka-khyâtiyanântird Anan-
8. tavîrryaru Rati-sankâśa-sobagenisi sandird â kântege Haivañarasava vallabhan âdam ! Smara-rûpam
9. Sûdrakang i puradolu kîrti-vetta Bommaṇa-settiya vara-vanite Bommakangam vara-sugu-
10. ni Sântalarasi puṭṭidalâgal ! Arasappodeyara tanûje vara-guṇi Bommakan âkeyâtmaje Sântakarasi-
11. yu paramana padamam smariyisi sura-lôkaveydi sukhadindirdaļu Arbantana pâdâmbuja-mam
12. smarayisutam nambi ? padama nâlage-yolu uchharisutta Sântakarasa śarîramam pattenṭu-dina-
13. dolu sandalu vara-vatsara Târañadolu suruchira-Phâlgunañada śuddha pâdivitthiyoļu Haridaśva-
14. dinadi Sântakarasiyu svargasthalâdal âke-nimittam mâdisida nishidhiya kallinge mangaļa mahâ śrî.

Note.

This is a memorial stone set up to commemorate the death of Sântaladêvi, daughter of Bommaṇasetti known also as Bommarasa and queen of Haivañarasava. Haivañarasava is said to be the son of Mangarâja who was the son of Kâmarâja and Mâliyabbarasi. Hariharanrupâla is said to be another son of Kâmarâja. Mâliyabbarasi is said to be the daughter of King Honna of Gersoppe. The inscription records that the above Sântaladêvi or Sântakarasa whose mother was Bommakka, daughter of Arasappodeya died uttering the name of Jina at the time of death. The date of the event is said to be Sunday 1st lunar day of the light half of Phâlguna in the year Târaṇa. The date is not verifiable.

111.

On the 1st inscription-stone set up in front of Jvâlâmukhi temple, near Nagaragerbasti in Gérasoppe.

Kannada language and characters.

1. śrīmat parama-gambhîra-syâdvâdâ-môgha-lâñchhanam jî-
2. yât trañkya-nâthasya sâsanam Jina- sâsanam
3. Nagiriya kulachakravarti râja-nirjita . . .
4. lâ sâmantara valiyam yintâ Honnabhûpan-aļiyam . . . â sâma-
5. ntana putran arthi-kâmam kômaļa . . . marasam ari-nripâlan âtana . . .
6. de . . . dhara Chârukîrtipañđita . . . sadguru-prabhu â Kâmanri-pâlana mâva
7. Yôji râjyame Nagiriyum anitum tanagâge Baichaṇa-bhûpati ma . .
8. negaldam ripu-sainya . . . navara . . . na pada-sarasi . . . Jinamuni-pâdâmbujâta . . . nripâla
9. Baichaṇasetti parinatântaskaranam antappa Haiverâyana pratâpav-en-
10. tendođe svasti śrîman mahâmañdalêśvara . . . niyamisara-ganda . . . pratâpa . . .
11. sûrekâra siva-simhâsana-chakravarti Nilimpâ-puravarâ-
12. dhiśvaranenipa Baichirâjam râjyam-gayivali Shaka-varusha
13. 1323 neya Vikrama-samvatsara Mâga śu | Mandavârada
14. râtriyoļu Haiverâjana aļiya Mangarâjanu svargasthanâda śrî Ji-
15. narâja-râjita padâmbuja-bhringa . . . kîrtiyind i jagadoļo-
16. . . valamoppuva dâniyu Haivebhûpana râjipa paṭṭadâneyam . . .
17. . . gôvijanaraha Vikramasam . . . Nagira Manganripam suralôka-
18. k eydidiām . . . viśuddharappa matta . . . râjam Jina-matâm-budhi-himaki-
19. rañam Nagira-purâdhîśa Mangarasangam râja-sannuta
20. . . . Ratipañchabâñanasa . . śrî-Manga-bhûpâlakam himaruk
21. . . . śrî . . . Vikrama-samvatsrada Mâgha-mâsada
22. lu . . . surânganâ-ramaṇa
23. jî-tembinam
24. . . . sasimitê śrî Vikramâ . . .
25. kâlyasthê Dêvappa . . . sûbhê pakshe-vala-
26. kshe Mandavâra
27. surapadañam

Note.

This records death of Mangarasa, chief of Nagirapura and son-in-law of King Haiveyarâya on Saturday 1st lunar day of the bright half of Mâgha in the year Vikrama (expired) Sâka 1323 (corresponding to January 15, A.D. 1401.) Most of the letters in the inscription are effaced and the relationship of King Honna and Baichaṇasetti mentioned in the record to Mangarasa cannot be ascertained.

On a stone set up in the vacant site belonging to Tirumaladêva temple near Nâgrâgêri in Gêrasoppe

Size 7'—6'' × 2'—9''.

Kannada language and characters.

1. śrî Gaṇâdhipatayê namah svasti namas tunga-śiraś-chumbi-chandra-châma-ra-châravê ! trailôkya-nagarârambha-mûlastambhâya Śambhavê svasti śrîman-
2. mahâmaṇḍalêśvararu Sâluva Chenna-Bairâ-dêvi-ammanavaru Nagara-râjyavan âluvalli Haive Tuļu Konkaṇa muntâda râjyamgaļanu pratipâlisut-tam i-
3. ddandina Śâlivâhana śaka varsha 1520 neya Hêmâlambi-samvatsarada Mâgha ba 5 llû śrimatu Kâsyapa-gôtrada Rik-śâkheya karni-
4. ka Mallarasara pauntraru Sâluva sênabôva Vaḍuga Tammappa śenabôvaru Gerasoppeyalli kaṭṭisida dêvasthânadali śrî Tiruvengalanâtha-svâmiyanu prati-
5. shtheya mâdi â Tiruvengalanâtha-svâmiya pâdamûladali Chennabhairâdêvi ammanavara hesarali dêvara amṛitapaḍi nandâdipa muntâda nitya-naimi-
6. ttikâda dharmavanu mana-vachana-kâya-tri-karaṇa-siddhiyinda sa-hiranyôdaka dâna-dhârâpûrvaka sâsanânkita mâdi dêvasvavâgi biṭṭu barasida dharma-
7. da mûla sâdhana-kramaventendare namma tande Nâraṇappanavaru Nâraṇa-nâyakana Mallarâyanâyakana kayyali volage prâ-
8. ku Pramâdi-samvatsarada mèle aðahada vṛitti śrî aramaneya adhînavâgi-ralu nâvu kaṭṭisida dêvâlyadali Ammanavara
9. hesarali dharmakke biḍabêkâda kâraṇa Alañchiyolage prâk sâmânyavâgi uttâravṛitti Anantana pâlu sahavâda sthaļangalû
10. â-sthaļangalinda Aramanegē teruva bellîya élûvare honninda terige saluvan-tâgi nâvu Aramanegē kâñike-mâdi Ammanavara hesara-
11. lli naðevante biðuvaru i vṛittigalû teruva arasugaļu mânamâdikondu tâvu mundâgi âlutaṇi i
12. sâdhana pramâmina chaturgadiyindolage Hevasa gadiyada Magadahallîyanu ittu gaddeya sthaļangalû hoīagâgi mîlâda su-
13. diya bijavari mûde 25 kanilagadde bijavari mûde 4 kâligaddeva bijavari mûde 3 antu i-hesaragondu bareda sukaṇile makke sahâ bijavari
14. mûvattu âru mûde gadde sthaļangalû adakke banda tengina hittalû sahavâda i samasta vṛittiya-
15. lavanu nâvu kaṭṭisida Tirumala-dêvâlyadali Ammanavara hesarali naðeva nitya naimittika muntâda dharmakke nâvu namma trikaraṇa-suddhi-
16. yînda sa-hiranyôdaka-dâna-dhârâpûrvaka sâsanânkita bîdu dêvasvavâgi biṭṭu
17. koṭṭevu i sthaļangalindalu varsha 1 kke kaṭṭibaba bhatta nâðapête mûde 400 na-
18. qasuva dharmada vivara śrî Tiruvengala-svâmiya śrîkâryava naðasutippa dêvara grâsakke nâðapête mûde 40 Tiruvêngalasvâmiya
19. pâdamûladalli udayakâladalli naivêdyakke pâṭhâli hoyva paḍiyindalû dina vondakke pêṭeyamûde 4 akkiya lekkadali varsha 1 kke sambhâ-
20. ra vêleya mûde 12 kke pushpamâleya naðasuva hûgalige bhatta nâðapêteya mûde 40 râtriya kâladalli naðeva naivêdyakke bhaṇḍâri hoyva paḍiyindalû
21. lû dina vondakke pêṭhe voppina alî lekkhadalu varsha vondakke sambhyâra pêṭheya mûde 12 kke Dâlôjanu ūligava naðasuva bhaṇḍârige bhatta
22. nâðupêteya mûde 40 i naivêdyada upârakke mâna 1 kke naðasuva tupa pêṭheya 1 śiddiya lekkhadalu varsha 1 kke tappa 5 mâna mûrara krayakke

23. ga 1 ||= pûjege udvârchanage saha śrigandha-dhûpakke kraya sêru 1 kke nâdu-pêtheya mûde vondu êlûvare honnu lekhhadalu
24. varsha vondakke bhatta nâdapêtheya mûde 1 dina vondakke vileyadele 25 ra lekhhadalu varsha vondakke . . . aâlike 3600 vileyadele . . . kam saha kraya
25. dâvarige uduva sîre saha varsha vondakke tenginakâyi 200 ra krayakke ga 1 dêvara munde belaguva nandâdipa 2 kke dina vondakke
26. yenñe pêtheya aramaneya lekkadalu âratige saluvudu saha varsha vondakke yanñepêtheya-hâne 45 kke kraya 3 ga Kârtika-mâsadalu naâava kâ-
27. rtika pûjege dina vondakke naâeva naivêdyada akki Honnivâlada dîpârâdhane enñe muntâdara krayakke ga 2 . . . à mâsadalu naâeva bhôjanadhaîma akki kraya
28. sojjige gôdhi bellada kraya sambandhakke sarisuva sôpaskara muntâda vechcha saha varaha ga 5 Uttarâyaña sankrân-
29. tiya pûjege dina 1 kke enneya hâda areya lekkadalu dina 3 kke enneya hâda 1 || kraya varaha ga 3 antu varsha 1 kke bhatta saha
30. mûde 135 varaha tombhattu gulige bâlege varaha 1 kke bhatta nâdapêtheya mûde 6 ra lekhhadalu 9
31. pêtheya mûde 115 nâdapêteya innûraivattu mûde bhattavanu tathâtithi ârabhya-vâgi Tiruvêngâlanâthasvâmi-
32. ya dêvara chîtu pramâñige śri kâryava naâasuva bhatta muntâdavaru yettitandu î
33. bareda pramâñina dharmavanu tamma mukhântaradali tamma santatiyavara mukhântaradali kâlakâlam pratiyalu sângavâgi naâasi baharu endu Timmappa sê nabôvara ka-
34. t̄isida dêvasthânada Tiruvêngâlanâtha- svâmiya pâdamûladalu Chenna- bhairâdêvi animanavara hesaralu naâava amritapaâdi nandâ-
35. dîpa muntâda nitya naimittika dharmakke nâvu namma vachana-kâya trikaraña-suddhiynda sa-hiranyô-daka-dâna-dharâ-pûrvaka śâsanâ-
36. kita bîdu dêvasavavâgi biâtu barasida bâla (,) dharmada mûlaśâsana intap- pudakke sâkshigâlu.

Note.

This records the construction of a temple in Gerasoppe, the consecration of God Tiruvengala or Tirumala in it, and the grant of some vrâttis for the service of the same god by Tammappa-sê nabôva, son of Sâluva Sê nabôva, and the grand son of Karṇika Mallarasa of Kâsyapagotra and Rigvâda on the 5th lunar day of the dark half of Mâgha in the cyclic year Hêvilambi. Sâka 1520, during the reign of Chennabhairadêvi Amma, ruling over Haive, Tuâ, Konkaña and other places. The vrâttis are said to be the village called Magadahalli close to Hevasa together with plots of wet land namely Sudiya field with the sowing capacity of 25 mûdes; Kanila field with the sowing capacity of 4 mûdes; Kâli field with sowing capacity of 3 mûdes and Kanile-Makke field; all put together, 36 mûdes, together with a coconut garden yielding annual produce of 400 nâdapeâ mûdes. These vrâttis are said to have been since the year Pramâdi pledged to the Palace and redeemed after making necessary payment by the donor.

Details of daily and annual expenditure for services in the temple are given in the latter part of the inscription. The details furnish some information on the rates of commodities in terms of money.

The date of the grant is not verifiable but is equivalent to 31st January 1598 A.D., taking the year Hêvilambi, Sâka 1519.

113.

On a stone set up near Sûlekere by the side of the road from Gerasoppa.

Size 2'—6"×2'—6".

Kannada language and characters.

1. *namas tunga-śiraś-chumbi-chandra-châmara châravê | trailôkya-*
2. *nagarârambha-mûla-stambhâya Śambhuvê | sva-*
3. *sti śrîman mahâ-maṇḍalâśvara arirâya-vibhâda*
4. *bhâshege-tappuva-râyara-gaṇḍa pûrva-paśchima-*
dakhiṇa-
5. *samudrâdhipati śrîmatu Pratâpavîra Dêvarâ-*
6. *yaru râjyam-gayivali śrîmatu Pavungaḷa-sam-*
7. *vatsarada Mârga Ādivâradalu â-*
8. *vûra Kallapa Kêtapangalû*
9. *. Kêtâśvara-dêvara pratishṭheyam mâdi â dêvara*
10. *. dîptigû (â) hâra-*
11. *dânakkû biṭṭa gadde*
12. *. hakkalige baḍagalû*
13. *. mahâjanangaḷan odambaḍisi*
14. *kotṭaru idake tapidavaru mâtâ-pitrîgalige*
15. *drôhigaḷu lî śrî śrî.*

Note.

This records the consecration of God Kêtâśvara by Kallapa and Kêtapa and the grant of a wet field for the food offering and other services of the same God by the same person with the consent of the Mahâjanas on Sunday, in the month Mârgâśîra in the year Paingâla, during the reign of the illustrious king Dêvarâya of Vijayanagar. The date is not verifiable.

59. ARCHAEOLOGICAL MUSEUM.

No new additions were made to the Museum this year.

60. OFFICE WORK.

1. The Monograph on Halebid temples has not yet been completed.
2. Very little progress has been made in the printing of the Supplement and the Index volumes owing to pressure of work in Government Press.
3. Eighty-three publications of the Department and 110 photographs of views of temples, etc., have been sold in the Office during the year and a sum of Rs. 542-0-0 has been realised by the sale and remitted to Treasury.

Copies of photographs of important temples, etc., were printed and sent not only to the Industrial Exhibition at Mysore but also to Exhibitions held in Bangalore and Dharwar.

4. A list of the photographs and drawings prepared during the year is appended to the Report (Appendix B.)
5. The Office staff have discharged their duties with diligence and zeal.

61. SOME OF THE NEW FACTS GLEANED DURING THE YEAR ARE:

(1) Confirmation of the rule of Satavahanas and Chuṭus over Mysore both by archæological finds unearthed by excavating the Chandravalli site in Chitaldrug and by linguistic test noticed in the Report.

(2) War between Keladi and Kalasa chiefs and spoilation of the Sringeri Math by the latter.

MYSORE,
25th July 1928.

R. SHAMA SASTRY,
*Director of Archæological
Researches in Mysore.*

APPENDIX A.

STATEMENT SHOWING THE AMOUNT SPENT DURING THE YEAR 1927-1928 FOR THE REPAIR AND MAINTENANCE OF ANCIENT MONUMENTS IN THE MYSORE STATE.

Serial No.	Taluk	Place	Name of Monument	Nature of repairs	Amount sanctioned	Amount spent
MYSORE DISTRICT.						
1	T. Narisipur ..	Somanathpur ..	Sri Kesavaswamy temple.	Renovating the temple ..	16,217 0 0	13,176 0 0
2	Do ..	Do ..	Do ..	Pay of Watchman ..	120 0 0	120 0 0
3	Do ..	Talkad ..	Sri Vaidyeshwara temple	Repairs to the Maralesvara temple attached to the Sri Vaidyeshwara temple ..	308 0 0	308 0 0
4	Seringapatam ..	Seringapatam ..	Magazines ..	Preservation ..	30 13 0	30 13 0
5	Do ..	Do ..	Inman's Dungeon ..	Do ..	14 12 0	14 12 0
6	Do ..	Do ..	Place where Tippu's body was found.	Do ..	30 12 0	30 12 0
7	Do ..	Do ..	Water gate ..	Do ..	8 7 0	8 7 0
8	Do ..	Do ..	Colonel Bailey's Bungalow and Delhi bridge	Do ..	19 2 0	19 2 0
9	Do ..	Do ..	Obelisk monument ..	Do ..	36 13 0	36 13 0
10	Do ..	Do ..	Haviland approach roads.	Do ..	17 5 0	17 5 0
11	Do ..	Do ..	Elephant gate ..	Do ..	23 11 0	23 11 0
12	Do ..	Do ..	Mazjid ..	Petty repairs ..	160 0 0	160 0 0
13	Do ..	Do ..	Do ..	Improving the khana ..	362 0 0	362 0 0
14	Do ..	Do ..	Sri Ranganathaswamy temple.	Urgent repairs ..	88 0 0	88 0 0
15	Do ..	Ganjam ..	Gumbaz ..	Repairs ..	172 7 0	172 7 0
16	Do ..	Thonjur ..	Sri Lakshminarayana-swamy temple.	Do ..	1,985 0 0	..
17	Do ..	Do ..	Sri Gopalkrishnaswamy temple.	Do ..	2,196 0 0	..
18	Do ..	Melkote ..	Sri Narayanaswamy temple.	Petty repairs ..	24 0 0	24 0 0
19	Mandya ..	Basaral ..	Sri Nageswara and Mallikarjunaswamy temples.	Urgent repairs ..	67 0 0	67 0 0
20	Nanjangud ..	Nanjangud ..	Sri Srikanteswara-swamy temple.	Repairing the vairamalige utsavam-mantapam.	136 0 0	136 0 0
21	Mysore ..	Mysore ..	Sri Svetavaraha-swamy temple.	Petty repairs ..	274 0 0	..
22	Do ..	Do ..	Sri Lakshmiramana-swamy temple.	Do ..	..	400 5 0
II. BANGALORE DISTRICT.						
23	Closepet ..	Closepet ..	Close Memorial pillar ..	White-washing ..	5 0 0	4 0 0
24	Devanhalli ..	Davanhalli ..	Tippu Sultan's Birth place.	Do and colour ..	20 0 0	20 0 0
25	Channapatna ..	Malur ..	Sri Aprameyashwamy temple.	Electric light installation ..	695 0 0	..
III. TUMKUR DISTRICT.						
26	Madhugiri ..	Madhugiri ..	Fort ..	Repairs ..	1,309 0 0	1,309 6 0
27	Do ..	Midgesi ..	Venkataramanaswamy temple.	Repairs to Mahadwara ..	80 0 0	..
28	Do ..	Do ..	Venkataramanaswamy and Malleswara-swamy temples.	Preparation of and fixing Kalasams ..	1,110 0 0	..
IV. KOLAR DISTRICT.						
29	Bowringpet ..	Budikote ..	Birth-place of Hyder Ali Khan.	Constructing a compound wall and removing prickly pears etc.,	332 0 0	345 0 0
30	Chikballapur ..	Nandi ..	Sri Bhoganandiswara-swami temple.	Repairing the courtyard and compound wall.	420 0 0	420 0 0
31	Bowringpet ..	Budikote ..	Birth-place of Naval Hyder Ali Khan.	Annual repairs ..	27 0 0	27 0 0
32	Kolar ..	Kolar ..	Mokbara ..	Special ..	330 0 0	330 0 0
33	Mulabagal ..	Avani ..	Sri Ramalingeswara-swami temple.	Repairs ..	732 4 0	..
				Construction of a car and car-shed.	4,461 0 0	..
V. HASSAN DISTRICT.						
34	Arsikere ..	Arasikere ..	Iswara temple ..	Annual maintenance ..	114 0 0	114 0 0
35	Belur ..	Belur ..	Kesavaswamy temple	Repairing the Kalluchavadi-mantapam.	1,156 0 0	..
36	Do ..	Do ..	Do ..	Repairing Naganayakana mantapam.	1,420 0 0	..
37	Channaraya-patna ..	Nuggehalli ..	Lakshminarasimha-swamy temple.	Repairs ..	892 0 0	..
38	Do ..	Sravana belagola ..	Akkana Basti ..	Do ..	678 0 0	..
39	Hassan ..	Doddagaddavalli ..	Virupaksh swara and Mahalakshmi temples.	Do ..	246 1 0	..

APPENDIX A.—concl.

Serial No.	Taluk	Place	Name of Monument	Nature of repairs	Amount Sanctioned	Amount spent
40	Chikmagalur	Hire-magalur	VII. KADUR DISTRICT. Yupastambha	Do	Rs. a. p.	Rs. a. p.
41	Tarikere	Sompur	Sri Somesvaraswamy temple.	Do	15 0 0 25 0 0	14 7 0 22 14 0
42	Nagar	Nagar	VII. SHIMOGA DISTRICT. Sivappa Naik's tablet	Do	50 0 0	28 0 0
43	Do	Do	Do	Approach roads, etc,	20 0 0	15 0 0
44	Sagar	Keladi	Sri Ramesvara devaru temple.	Repairs	1,160 0 0	..
45	Sorab	Kuppagadde	Do	Do	980 0 0	..
46	Shimoga	Kudli	Chintamani Narasimha-swamy temple.	Construction of an Anjaneya swamy temple.	505 0 0	..
47	Molakalmuru	Siddapur	VIII. CHITALDRUG DISTRICT. Asoka Inscription	Replacement of damaged wooden shutters with an iron gate.	150 0 0	91 0 0
48	Davanagere	Harihar	Harihara-varaswamy temple.	Repairs	1,010 0 0	..

APPENDIX B.

LIST OF PHOTOGRAPHS TAKEN DURING THE YEAR 1927-28.

Serial No.	Size	Description	View	Village	District
1	6 $\frac{1}{2}$ " x 4 $\frac{3}{4}$ "	Aghoresvara temple	North-west view	Ikkeri	Shimoga
2	Do	Do	Interior view	Do	Do
3	Do	Do	South view	Do	Do
4	Do	Do	Bull Mantapa	Do	Do
5	Do	Ramesvara temple	North-west view	Keladi	Do
6	Do	Do	North-east corner of Virabhadra shrine.	Do	Do
7	Do	Do	Daksha figure	Do	Do
8	Do	Do	Narasimha figure	Do	Do
9	Do	Do	Gandabherunda ceiling	Do	Do
10	Do	Mallikarjuna temple	East view	Nadkalasi	Do
11	Do	Do	Figures in a niche	Do	Do
12	Do	Ramesvara temple	North-west view	Do	Do
13	Do	Kedesvara temple	North-east view	Belgami	Do
14	Do	Do	Lintel on Sukhanasi door-way.	Do	Do
15	Do	Tripurantakesvara temple	Sukhanasi doorway	Do	Do
16	Do	Ramanathesvara temple	South-east view	Chittur	Do
17	Do	Water falls of Sharavati River.	South-east view	Jog	Do
18	Do	Kallesvara temple	..	Betur	Chitaldrug
19	Do	Ranganatheswari temple	South-east view	Nirthadi	Do
20	Do	Do	South-west view	Do	Do
21	Do	Do	Pillar in Navaranga	Do	Do
22	12" x 10"	Stone inscription	..	Kurubarahalli	Mysore
23	6 $\frac{1}{2}$ " x 4 $\frac{3}{4}$ "	Do	..	Do	Do
24	12" x 10"	Persian Sansads	..	..	..
25	Do	Do	..	..	..
26	Do	Ground plan of Chennakesava temple.	..	Chennarayapatna	Hassan
27	Do	Ground plan of Parsvatha Basti.	..	Heggere	Chitaldrug
28	10" x 8"	Copper-plate Inscriptions	..	..	..
29	Do	Do	..	..	..
30	Do	Do	..	..	..
31	Do	Do	..	..	..
32	Do	Do	..	..	..
33	Do	Do	..	..	..
34	6 $\frac{1}{2}$ " x 4 $\frac{3}{4}$ "	Do Seals	..	..	..
35	Do	Foreign stone Inscription	..	..	..

N.B.—Also about 12 Stereo views were taken.

LIST OF PHOTOGRAPHS TAKEN AT CHANDRAVALLI EXCAVATIONS.

Serial No.	Size	Description	District
1	12" x 10"	Chandравalli valley from Cholagudda	Chitaldrug
2	Do	View of Chandравalli valley from Ankle Mutt	Do
3	Do	Dhavalappanagudda from near Ankle Mutt	Do
4	Do	View of Chitaldrug town from Cholagudda	Do
5	10" x 8"	Do and fortress	Do
6	12" x 10"	Neralgondi from Cholagudda	Do
7	Do	Hulegondi gorge from near Kiruban Kallu	Do
8	8½" x 6½"	Central rocks and Chola gudda from Baralgondi	Do
9	Do	View of Badipatti and central rocks from Baralgondi	Do
10	1" x 10"	Ankle Mutt and Panchalinga cave from north-west	Do
11	10" x 8"	Full view of Ankle Mutt and Pancha linga cave from north-west	Do
12	Do	Panchalinga temple, interior	Do
13	6½" x 4¾"	Paradesappa's gavi, interior linga temple	Do
14	Do	Paradesappa's gavi, painted images in the interior	Do
15	Do	Bhairavesvara, in temple near Ankle Mutt	Do
16	Do	Foundation of a modern village hut, Ex. 39	Do
17	Do	Viragal in Neralgondi, Ex. 19	Do
18	Do	View from east of buried temple and mound before excavation, Ex. 28	Do
19	Do	View of buried temple from south before excavation, Ex. 28	Do
20	8½" x 5½"	View of restored doorway of a fallen temple	Do
21	6½" x 4¾"	Modern stone dam across Huli-goadi gorge and Inscription stone	Do
22	12" x 10"	Kadamba inscription stone	Do
23	6½" x 4¾"	Position of ancient dam and inscription stone, Ex. 27	Do
24	Do	Stone foundation above the level of brick wall, Ex. 26	Do
25	Do	View of a house partly excavated, Ex. 26	Do
26	Do	Broken pot at bottom of pit in front of brick wall, Ex. 26	Do
27	Do	General view from north-east, Ex. 26	Do
28	Do	Ash pit and small cross wall across older brick wall, Ex. 26	Do
29	10" x 8"	View of large brick wall from south-east, Ex. 26	Do
30	6½" x 4¾"	Pots in ash pit in north east corner, Ex. 26	Do
31	Do	Fallen bricks of collapsed house wall before removal, Ex. 25	Do
32	Do	Showing different levels and grinding stone at bottom, Ex. 25	Do
33	Do	View of walls and pottery from the top, Ex. 24	Do
34	Do	View of walls and pottery from the south, Ex. 24	Do
35	Do	View of walls and pottery from further south, Ex. 24	Do
36	Do	Large urn with lid round in the ground near, Ex. 31	Do
37	Do	View of house walls and pottery from opposite bank, Ex. 22	Do
38	Do	House partly excavated, Ex. 31	Do
39	12" x 10"	View of the House after excavation from west, Ex. 31	Do
40	6½" x 4¾"	View of right bank of water-course and its layers before excavation, Ex. 40	Do
41	Do	Fire place of Satavahana layer, Ex. 14	Do
42	Do	Satavahana layer with pottery on stone and wall below, Ex. 14	Do
43	Do	Pottery, 12 feet below the ground, black glazed pottery, Ex. 14	Do
44	Do	View from top of deepest excavated portion, Ex. 14	Do
45	Do	Dolmen stone and pottery, Ex. 34	Do
46	Do	View of stone drain, Ex. 34	Do
47	Do	Water reservoir, Ex. 34	Do
48	10" x 8"	Dolmen and stone drain with pottery viewed from east, Ex. 34	Do
49	8½" x 6½"	Stone walls and slab near, Ex. 13	Do
50	6½" x 4¾"	Tiger rock, Ex. 13	Do
51	Do	View of Dolmen from west, Ex. 12 a	Do
52	Do	View of Dolmen from south and coin near by, Ex. 12 a	Do
53	Do	Interior view of dolmen from above, Ex. 12 a	Do
54	Do	Interior view of dolmen from above, Ex. 12 a	Do
55	Do	Pottery appearing, Ex. 12	Do
56	Do	Dolmen stones with pottery found in them and near by, Ex. 12	Do
57	Do	Stone slabs of dolmen and pottery found near by, Ex. 12	Do
58	Do	View of pottery, neolith and dolmen, showing different levels, Ex. 12	Do
59	Do	Slabs, pottery of dolmen and coins near Ex. 30	Do
60	Do	View of huge slabs from north-east, Ex. 30	Do
61	Do	View of huge slabs from west, Ex. 30	Do
62	8½" x 6½"	View of trench between Ex. 12, 12a and 30 from the central rocks	Do
63	Do	View of trench between 12a and 30 from Tiger rock	Do
64	10" x 8"	Trench connecting Ex. 12a and 30 from Tiger rock	Do
65	Do	Trench connecting between 12, 12a and 30 from the south	Do
66	6½" x 4¾"	Top of dolmen stones before excavation, Ex. 32	Do
67	10" x 8"	View of dolmen stones from north-west after excavation, Ex. 32	Do
68	6½" x 4¾"	Dolmen and pottery, appearing Ex. 33	Do
69	Do	Dolmen and pottery appearing, Ex. 33	Do
70	Do	Slabs and pottery, Ex. 33	Do
71	Do	Brick wall and stone pavement, Ex. 9	Do
72	Do	Pottery and bricks of fallen house at the foot of Baral-gondi, Ex. 23	Do
73	Do	Bank of Neralgondi water course before excavation, Ex. 20	Do
74	Do	View of circular wall and lower pottery layer from east bank, Ex. 20	Do
75	Do	Circular wall and lower pottery level from north, Ex. 20..	Do
76	8½" x 6½"	Bricks and pottery appearing from the water course, Ex. 41	Do
77	6½" x 4¾"	View of bricks visible before excavation on Baral gondi platform, Ex. 21	Do
78	Do	Bricks strown about on Baral gondi platform south-west, Ex. 21	Do
79	Do	Whet stone in cave on top of Baral gondi, Ex. 37	Do
80	Do	Neolith and fire place at bottom, Ex. 38	Do
81	Do	View of whet stone from south, Ex. 36	Do

(Also 20 stereoscopic views taken)

LIST OF DRAWINGS PREPARED DURING THE YEAR 1927-28.

1. Ground plan of Somesvara Temple at Sompur.
2. Some line-carvings on the pillars of the temples at Nad-kalsi, Sagar Taluk, Shimoga District.
3. Ground plan of the temples at Nad-kalsi, Sagar Taluk, Shimoga District.
4. Ground plan of Ramanathesvara temple at Chittur, Sorab Taluk.

APPENDIX C.

STATEMENT SHOWING ANCIENT MONUMENTS IN THE STATE INSPECTED BY THE REVENUE
SUB-DIVISION OFFICERS.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
BANGALORE DISTRICT.								
1	Bangalore	.. Fort	Tippu Sultan's Palace ..	1927-28..	Rev. Sub-Dn. Officer.	22-12-27	29-2-28	
2	Do	.. Do	Venkataramanawami temple ..	Do ..	Do ..	7-6-28	23-7-28	
3	Do	.. Do	Old Dungeon ..	Do ..	Do ..	22-1-27	29-2-28	
4—7	Do	Bangalore Town	Kempegowda's watch towers ..	Do ..	Do ..	Do ..	Do	
8	Do	.. Do	Cenotaph ..	Do ..	Do ..	Do ..	Do	
9	Do	Gavipur	Gangadharesvara temple ..	Do ..	Do ..	25-12-27	30-12-27	
10	Dodballapur	.. Dodballapur	Asharkana built by Abbas Khuli Khan.	Do ..	Do ..	..	..
11	Nelamangala	.. Sivaganga	Cave temples of Gangadharesvara and Honnadevi.	Do ..	Do ..	Report not received.		
12	Channapatna	.. Channapatna	Syed Ibrahim's tomb ..	Do ..	Do ..	12-27	5-12-27	
13	Do	.. Do	Akkalshab Khadri Darga Makkan. Tomb of Hyder's priest.	Do ..	Do ..	Do ..	Do	
14	Do	.. Do	Timmapparaj Urs Mansion ..	Do ..	Do ..	7-6-28	23-7-28	
15	Do	.. Kotebagilu or Fort.	Fort ..	Do ..	Do ..	..	..
16	Do	.. Malur	Aprameyaswami temple ..	Do ..	Do ..	12-27	5-12-27	
17	Do	.. Do	Kailasavarpa temple ..	Do ..	Do ..	Do ..	Do	
18	Do	.. Malurpatna	Narayanaswami temple ..	Do ..	Do ..	Do ..	Do	
19	Do	.. Abbur	Kundapuravasami Brindavana ..	Do ..	Do ..	Do ..	Do	
20	Closepet	.. Closepet	Close Memorial Pillar ..	Do ..	Do ..	..	..
21	Devanhalli	.. Devanhalli	Tippu Sultan's birth place ..	Do ..	Do ..	..	..
22	Do	.. Do	Fort ..	Do ..	Do ..	..	..
23	Do	.. Do	Gopalakrishna temple ..	Do ..	Do ..	..	..
24	Do	.. Gangavara	Somesvara temple and inscriptions.	Do ..	Do ..	25-12-27	30-12-27	
25	Do	.. Ardeshalli	Inscriptions ..	Do ..	Do ..	..	..
26	Do	.. Kundana	Hoysala Ballala's Palace ..	Do ..	Do ..	..	..
26	Magadi	.. Savandroog	Savandroog hill fort ..	Do ..	Do ..	..	..
KOLAR DISTRICT.								
27	Kolar	.. Kolar	Kolaramma temple ..	Do ..	Do ..	..	..
28	Do	.. Do	Somesvara temple ..	Do ..	Do ..	..	..
29	Do	.. Do	Mokhbara ..	Do ..	Do ..	..	..
30	Do	.. Siti	Sripatisvara temple ..	Do ..	Do ..	..	..
31	Chikballapur	.. Nandi	Nandisvara temple ..	Do ..	Do ..	27-6-28	18-10-28	
32	Do	.. Nandi Hill	Tippu's Palace ..	Do ..	Do ..	12-10-27	5-12-27	
33	Do	.. Do	Yoga Nandisvara temple ..	Do ..	Do ..	25-6-28	18-10-28	
34	Do	.. Rangasthala	Ranganatha temple ..	Do ..	Do ..	..	..
35	Bowringpet	.. Budikote	Haidar's birth place ..	Do ..	Do ..	6-12-27	20-10-28	
36	Mulbagal	.. Avani	Ramalingesvara temple and inscriptions.	Do ..	Do ..	12-7-27	20-10-28	
37	Do	.. Kurudumale	Somesvara temple and inscriptions.	Do ..	Do ..	30-1-28	20-10-28	
38	Do	.. Mulbagal	Hyderali Darga ..	Do ..	Do ..	11-9-27	Do	
39	Do	.. Do	Sripadaraya Brindavana ..	Do ..	Do ..	..	..
40	Geribidnur	.. Hitibidnur	Hussenshah Darga ..	Do ..	Do ..	25-3-28	18-10-28	
41	Chintamani	.. Alamgiri	Venkataramana temple ..	Do ..	Do ..	12-7-27	20-10-25	
42	Do	.. Kaivara	Amaranarayana temple ..	Do ..	Do ..	..	..
TUMKUR DISTRICT.								
43	Tumkur	.. Kaidala	Channigaraya temple ..	Do ..	Do ..	..	..
44	Do	.. Devarayadurga	Lakshminarasimha temple ..	Do ..	Do ..	..	..
45	Do	.. Hirigundugal	Viragals ..	Do ..	Amildar	..	..
46	Chiknayakan-halli.	.. Settikere	Yogamadhaba temple ..	Do ..	Rev. Sub-Dn. Officer.	..	..
47	Do	.. Huliyar	Mallesvara temple ..	Do ..	Do ..	15-4-28	18-8-28	
48	Sira	.. Sira	Mallik Rahiman Darga ..	Do ..	Do ..	23-6-28	18-8-28	
49	Do	.. Do	Jumma Masjid ..	Do ..	Do ..	Do ..	Do	
50	Madgiri	.. Madgiri	Fort ..	Do ..	Do ..	29-6-28	Do	
51	Do	.. Do	Mallesvara temple ..	Do ..	Do ..	Do ..	Do	
52	Do	.. Do	Venkataramana temple ..	Do ..	Do ..	Do ..	Do	
53	Do	.. Midgesi	Mallesvara temple ..	Do ..	Do ..	13-6-28	Do	
54	Do	.. Do	Venkataramana temple ..	Do ..	Do ..	Do ..	Do	
55	Tiptur	.. Aralaguppe	Channigaraya temple ..	Do ..	Do ..	..	..

APPENDIX C—*contd.*

Serial No.	Taluk	Place	Name of Monuments	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
56	Tiptur	Vighnasante	Narasimha temple	1927-28	Rev. Sub-Dn Officer.	..	..
57	Do	Do	Balalingesvara temple	Do	Do	..	..
58	Turvelkere	Turuvekere	Nandi in front of Gangadharesvara temple.	Do	Do	15-5-28	18-8-28	
59	Do	Do	Channigaraya temple and inscriptions.	Do	Do	Do	Do	
60	Do	Do	Sankaresvara temple and inscriptions.	Do	Do	15-5-28	18-8-28	
61	Do	Nagalapura	Kedaresvara temple	Do	Do	25-12-27	18-8-28	
62	Do	Do	Channakesava temple	Do	Do	Do	Do	
63	Do	Tandaga	Do	Do	Do	..	..
64	Do	Hulikal	Kallesvara temple	Do	Do	..	..
MYSORE DISTRICT.								
65	Mysore	Mysore	Varahasvami temple	1926-27	Rev. Sub-Dn Officer.	..	..
66	Do	Do	Lakshmiramana temple	Do	Do	..	..
67	Do	Varuna	Mahalingesvara temple	Do	Do	6-3-28	27-8-28	
68	Nanjangud	Suttur	Somesvara temple	Do	Do	..	..
69	Do	Do	Narayana temple	Do	Do	..	..
70	Do	Hedatale	Lakshmikanta temple	Do	Do	..	..
71	Do	Do	Nagesvara temple	Do	Do	..	..
72	Seringapatam	Seringapatam	Darya Daulat	Do	Do	18-5-28	30-7-28	
73	Do	Do	Sir P. N. Krishnamurthi's Bungalow.	Do	Do	21-5-28	Do	
74	Do	Do	Obelisk Monument	Do	Do	Do	Do	
75	Do	Do	Gumbaz	Do	Do	18-5-28	Do	
76	Do	Do	Jumma Masjid	Do	Do	Do	Do	
77	Do	Do	Webb's Monument	Do	Do	17-6-28	Do	
78	Do	Do	Bailly's Dungeon	Do	Do	9-5-28	Do	
79	Do	Do	Inman's Dungeon	Do	Do	Do	Do	
80	Do	Do	Haviland Arch	Do	Do	18-6-28	Do	
81	Do	Do	Spot where Tippu's Body was found	Do	Do	9-5-28	Do	
82	Do	Do	Ranganatha temple	Do	Do	Do	Do	
83	Do	Do	Portrait Statue of Kanthirav Narasaraaja Vadeyar.	Do	Do	..	..
84	Mandy	Budanur	Anantapadmanabha temple	Do	Do	11-2-28	Do	
85	Do	Do	Visvesvara temple	Do	Do	..	..
86	Do	Basral	Malikarjuna temple	Do	Do	13-10-27	Do	
87	Krishnarajpete	Hosaholalu	Lakshminarayana temple	Do	Do	1-5-28	Do	
88	Do	Govindanahalli	Panchalingesvara temple	Do	Do	..	..
89	Do	Kikkeri	Brahmesvara temple	Do	Do	16-12-27	Do	
90	Do	Sindagatta	Lakshminarayana temple	Do	Do	..	..
91	Do	Santebachahalli	Mahalingesvara temple	Do	Do	..	..
92	Do	Agale	Malesvara temple	Do	Do	..	..
93	Do	Tonachi	Basavesvara temple	Do	Do	..	..
94	Do	Tenginagatta	Siva temple	Do	Do	..	..
95	Do	Kannambadi	Tippu's inscription	Do	Do	12-8-27	Do	
96	Nagamangala	Nagamangala	Kesava temple	Do	Do	5-5-28	Do	
97	Do	Bellur	Madhavaraya temple	Do	Do	..	..
98	Do	Do	Mulesingesvara temple	Do	Do	..	..
99	Do	Kambadahalli	Panchakuts basti	Do	Do	..	..
100	Chamrajnagar	Hale Alur	Arkesvara temple	Do	Do	..	..
101	Hunsur	Dharmapura	Kesava temple	Do	Do	..	..
102	Yedatore	Saligrama	Ramanujacharyya temple	Do	Do	23-2-28	27-8-28	
103	Do	Chik-Hansoge	Adinatha Basti	Do	Do	13-3-28	27-8-28	
104	T.-Narsipur	Talkad	Vaidyeshvara temple	Do	Do	..	..
105	Do	Do	Kirtinarayana temple	Do	Do	..	..
106	Do	Somanathapur	Kesava temple	Do	Do	..	..
106a	Do	Do	Panchalingesvara temple	Do	Do	..	..
107	French-Rocks	Melkote	Narayanaswamy temple	Do	Do	31-3-28	30-7-28	
108	Do	Tonnur	Temples and Darga	Do	Do	..	..
109	Do	Do	Place where Ramanujacharya held a dispute with Jains.	Do	Do	..	..
110	Yelandur	Yelandur	Gaurisvara temple.	Do	Do	..	..
HASSAN DISTRICT.								
111	Hassan	Heragu	Kirtinarayana temple	1926-27	Rev. Sub-Dn Officer.	29-6-28	3-7-28	
112	Do	Koravangala	Buchesvara temple	Do	Do	10-6-28	25-6-28	
113	Do	Ambuga	Prasanna Kesava temple	Do	Do	20-6-28	27-6-28	
114	Do	Doddagaddavalli	Lakshmidevi temple	Do	Do	19-6-28	Do	
115	Do	Kondajji	Vishnu Statue	Do	Do	26-6-28	30-6-28	
115a	Do	Gramma	Yoga Narasimha temple	Do	Do	22-6-28	27-6-28	

APPENDIX C—contd.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last Inspection	Date of report furnished by Deputy Commissioner	Remarks
116	Belur	.. Belur ..	Kesava temple and inscriptions	1927-28	Rev. Sub-Dn. Officer	12-6-28	7-7-28	
117	D	.. Halebid ..	Hoysalesvara temple	Do ..	Do ..	Do ..	Do ..	Do
118	Do	.. Do ..	Kedaresvara temple	Do ..	Do ..	Do ..	Do ..	Do
119	Do	.. Do ..	Virabhadra temple	Do ..	Do ..	Do ..	Do ..	Do
120	Do	.. Do ..	Parsvanatha basti	Do ..	Do ..	Do ..	Do ..	Do
121	Do	.. Do ..	Adinatha basti	Do ..	Do ..	Do ..	Do ..	Do
122	Do	.. Do ..	Santesvara temple	Do ..	Do ..	Do ..	Do ..	Do
123	Do	.. Do ..	Inscriptions	Do ..	Do ..	Do ..	Do ..	Do
124	Do	.. Chatchathalli ..	Chattesvara temple	Do ..	Do ..	12-6-28	Do ..	
125	Arsikere	.. Arsikere ..	Isvara temple	Do ..	Do ..	26-6-28	14-7-28	
126	Do	.. Do ..	Grose's Tomb	Do ..	Do ..	..	..
127	Do	.. Harnahalli ..	Kesava temple	Do ..	Do ..	26-6-28	Do ..	
128	Do	.. Do ..	Somesvara temple	Do ..	Do ..	Do ..	Do ..	
129	Do	.. Javagal ..	Narasimha temple	Do ..	Do ..	..	..
130	Do	.. Hullekere ..	Channakesava temple	Do ..	Do ..	..	..
131	Do	.. Mavuttanahaili ..	Mahalingesvara temple	Do ..	Do ..	..	..
132	Do	.. Honnavara ..	Kesava temple	Do ..	Do ..	..	..
133	Channaraya-patna.	.. Sravan Belgola ..	Gomatesvara statue	Do ..	Do ..	13-4-28	26-5-28	
134	Do	.. Do ..	Akkana Basti	Do ..	Do ..	..	..
135	Do	.. Do ..	Inscriptions	Do ..	Do ..	..	..
136	Do	.. Do ..	Chavundaraya Basti	Do ..	Do ..	..	..
137	Do	.. Do ..	Chandragupta Basti	Do ..	Do ..	..	..
138	Do	.. Do ..	Parsvana.lha Basti	Do ..	Do ..	..	..
139	Do	.. Jinanathapura ..	Santinatha Lasti	Do ..	Do ..	..	..
140	Do	.. Nuggihalli ..	Lakshminarasimha temple	Do ..	Do ..	12-6-28	29-7-28	
141	Do	.. Do ..	Sadasiva temple	Do ..	Do ..	Do ..	Do ..	
142	Do	.. Anat ..	Lakshminarayana temple	Do ..	Do ..	..	..
143	Do	.. Hebbalalu ..	Sangesvara temple	Do ..	Do ..	..	..
144	Hole-Narsipur	.. Hole-Narsipur ..	Narsimha temple	Do ..	Do ..	..	..
145	Manjarabad	.. Manjarabad ..	Fort	Do ..	Do ..	12-4-28	7-7-28	
SHIMOGA DISTRICT.								
146	Shimoga	.. Kudli ..	Ramesvara temple	19. 6-27	Rev. Sub-Dn. Officer	31-3-28	10-7-28	
147	Do	.. Bhadrapuram ..	Laksminarasimha temple	Do ..	Do ..	28-4-28	Do ..	
148	Channagiri	.. Channagiri ..	Fort	Do ..	Do ..	..	
149	Do	.. Santebennur ..	Mosque and honda	Do ..	De ..	22-6-28	5-7-28	
150	Honnali	.. Honnali ..	Fort	Do ..	Do ..	..	
151	Shikarpur	.. Belgavi ..	Kedaresvara temple	Do ..	Do ..	..	..
152	Do	.. Do ..	Triipurantakesvara temple	Do ..	Do ..	..	
153	Do	.. Do ..	Berundesvara temple	Do ..	Do ..	..	
154	Do	.. Bandanike ..	Trimurti Narayana temple	Do ..	Do ..	..	
155	Do	.. Do ..	Anekallu temple	Do ..	Do ..	..	
156	Do	.. Narasapur ..	Bastis	Do ..	Do ..	..	..
157	Do	.. Talagundi ..	Pranavesvara temple	Do ..	Do ..	..	..
158	Do	.. Do ..	Inscribed pillar in front of temple	Do ..	Do ..	..	..
159	Do	.. Maivalli ..	Inscribed pillar	Do ..	Do ..	..	..
160	Sorab	.. Kubbattur ..	Kaitabhesvara temple and inscriptions.	Do ..	Do ..	28-11-27	6-7-28	
161	Do	.. Udari ..	Temples and inscription	Do ..	Do ..	..	
162	Sagar	.. Ikkeri ..	Aghoresvara temple	Do ..	Do ..	19-9-27	6-7-28	
163	Do	.. Keladi ..	Ramesvara temple	Do ..	Do ..	127-1-28	..	
164	Do	.. Kelsi ..	Temples	Do ..	Do ..	21-2-28	6-7-28	
165	Nagar	.. Nagar ..	Sivappa Naik's Fort	Do ..	Do ..	..	Report no received	
166	Do	.. Do ..	Palace side outside fort	Do ..	Do ..	..	
167	Do	.. Basavana Byana ..	Devaganga ponds	Do ..	Do ..	25-3-28	6-7-28	
168	Do	.. Humcha ..	Bastis and Inscriptions	Do ..	Do ..	18-10-27	Do ..	
169	Tirthahalli	.. Kavaledurga ..	Fort	Do ..	Do ..	27-3-28	Do ..	
170	Do	.. Melige ..	Jaina Basti with Brahmadeva Pillar.	Do ..	Do ..	..	Report no received	

APPENDIX C—*concl.*

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
KADUR DISTRICT.								
171	Kadur	Devanur	Lakshmi kanta temple and Monument.	1926-27	Rev. Sub-Dn. Officer	8-6-28	11-8-28	
172	Do	Hirenallur	Siva temple	..	Do ..	..	..
173	Chikmagalur	Hirimagalur	Yupastambha	..	Do ..	Amildar	..	
174	Do	Marle	Siddesvara temple	..	Do ..	Do	..	
175	Do	Do	Chennakesava temple	..	Do ..	Do	..	
176	Do	Do	Somesvara temple	..	Do ..	Do	..	
177	Do	Belavadi	Viranarayana temple	..	Do ..	Do	..	
178	Do	Khandya	Mar andesvara temple	..	Do ..	Do	..	
179	Tarikere	Amritapura	Amritesvara temple	..	Do ..	Rev. Sub-Dn. Officer	16-5-28	11-8-28
180	Do	Sompur	Asoka Inscriptions	..	Do ..	Do ..	3-6-28	Do
181	Mudgere	Angadi	Brahmagiri	..	Do ..	Amildar	..	
182	Do	Do	Kesava statue	..	Do ..	Do	..	
183	Do	Kalasa	Kalasesvara temple	..	Do ..	Do	..	
184	Sringeri	Sringeri	Vidyasankara temple	..	Do ..	Do	..	
CHITALDRUG DISTRICT.								
185	Challakere	Ramadurga	Rock-cut temples	..	Do ..	Rev. Sub-Dn. Officer	26-1-28	16-7-28
186	Molkalmuru	Siddapura	Asoka Inscriptions	..	Do ..	Do ..	25-11-27	Do
187	Do	Brahmagiri	Do	..	Do ..	Do ..	Do	Do
188	Do	Jatangi Ramesvara Hill.	Do	..	Do ..	Do ..	26-6-28	Do
189	Hosdurga	Heggere	Jain Basti	..	Do ..	Do ..	Report not received	
190	Davangere	Anekonda	Isvara temple	..	Do ..	Do ..	Do	Do
191	Harihar	Harihar	Hariharesvara temple	..	Do ..	Do ..	19-6-28	Do
192	Do	Nandigudi	Isvara temple	..	Do ..	Do ..	..
193	Do	Nanditavare	Do	..	Do ..	Do ..	..

APPENDIX E.
List of Inscriptions Published in the Report Arranged According to Dynasties and Dates.

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
46	33	No date given (Circa 900 A.D.)	..	1. VAIDUMBAS.
				Records the setting up of a stone called Bhanguva-kallu (?) under the orders of Chôrayya, Governor of Nelavanki (village in Srinivasapur taluk). The inscription decrees that none should slay those who take shelter under the stone.
45	31	Saka 978 (A.D. 1056) 38th year	..	2. CHOLAS.
				Records the death of Sôvarasappa, son of Mayindamarasa, also called Rajêndra Chôla Pallavâditya, Chief of Koranelli and Nelavanki in the battle of Pulimatti while fighting against Polakêsi (Chalukya king) while Râjarâja Brahmadhirâjar alias Manjappaya was ruling over Mahârajavâdi, Pulimâdu and Murikinâdu from his residence at Ballûr.
45	32	No date given. (Probably of the same date as No. 31.)	....	Records death of a warrior Chôlaganda, son of Chôva Vankaraga in the battle of Pulimatti in the presence of Chôvarasa, Chief of Nelavanke and the gift of some land in his memory.
68	73	Saka 979 Vilambi Vaiś śu 3 Sunday (Sunday 29th March, 1058 A.D.?)	3. WESTERN CHALUKYAS OF KALYANI.	Ahavamalla (Someśvara I) .. Contains several Sanskrit verses in praise of the king and the Brahmans of the Agrahara village Mahâtaṭka, who are described as well-versed in sacrificial ritual. Records the gift of a field in the above village for a Siva temple named Andurêśvara by Prabhu Mahadevaiya and others after pur-chasing the same from the Brahman mahajanas of the village.
69				Records the grant of the toll-dues of the agrahâra village Piriyur to the Brahmans Vâsudêvabhatta, and others for the main-tenance of their village tank by Manevergaçé dançanayaka Gunḍanayya.

9	103	Châlukya Vikrama era 2nd year. Dundubhi (date irregular. Nearest Dundubhi is 1082 A.D. 2nd year of the era is A.D. 1077).	Tribhuvanamalla (Vikramâ- ditya VI).	Vîrabâhanî Registers the grant of some land to the 500 Vîra Bananîus by Bîya Balegârasetti of Telunga-vamsa in the presence of prabhus and praje of the agrahâra village Jagale.
71	72	Châlukya Vikrama era 5th year. Pramôdûta Srâ. ba. 10 (date irregu- lar: 5th year of the era is A.D. 1080. Nearest Pramôdûta is A.D. 1090).	....	Memorial raised by a disciple named Vîmadêvaiya to com- memorate the death of his guru Dêvaiya of Honnavura.
90	100	Châlukya Vikrama era 5th year. Prajâpati Pushya ba 10 Thursday (date irregular. Fifth year of the era is 1080. Nearest year Prajâpati begins in A.D. 1091.)	....	Vîragal recording the death of a warrior Boppa of the village Hanche while fighting for the defence of the village Bandane.
89	97	No date	Tribhuvanamalla (Vikramâ- ditya VI).	Vîragal recording the death of Râmisetti while defending the village Hanche against the attack of Perggade Boppadâva.
89	98	No date	Tribhuvanamalla (Vikramâ- ditya VI.)	Records the death of Bettige Sivayya while fighting with robbers.
33	13	No date	Do	See under Hoysalas.
78	79	Saka 1070 Prabhava Pushya ba 30 Sankarânti Monday (10th January, A.D. 1149). But the year is Vîshava (Date irregular.)	Jayasimhadêva Jagadêka- malla	See under Kalachuryas and Kadambas.
77	78	No date	Bhûlokamalla	Some Kadamba King is referred to. Details are gone.
78	79	Saka 1070 see under Western Châluk- yas.	Kân. MBAS.	Records a grant of land under the tank Balakere by Kânnaga- vunda, son of Mâñika Kêtisetti of Emmanur for the temple of Râmîśvara while Sôvidêva of Kadamba dynasty was ruling Banavasenâd as a feudatory of Vijayâditya, Kalachurya king of Kuntala with title Mahârajâdhîrâja, etc. The name of Châlukya king Jayasimha is found at the beginning of the inscription, apparently as the overlord.
78	96	No date	Rêchadêva	A memorial stone set up by Dommayya to commemorate the death of his father in a cow-raid during the reign of king Rêchadêva, king of Banavase, devotee of god Madhûkêśvara.
78	79	Saka 1070 (see under Kadambas)	5. KALACHURYAS.	Vijayâditya ..

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
80	81	Eleventh year of Kalachurya king Tribhuvanamallā. (Bijjala) ..	Do	5. KALACHURYAS— <i>contd.</i> Records a fight between Bannarasa, Virarasa, and Hoysana Mandajika of Guttī in the siege of Ginnalagundi and the death of a warrior Kētamallasetti during the siege.
90	99	Eleventh year of Kalachurya king Tribhuvanamallā. Bijjala. Vyaya sam. Āshādha śu 1 ¹ Tuesday. (Tuesday 14th June, A.D. 1166).	Do	Vīragal recording the death of a warrior of the village Hanche while fighting with robbers.
79	80	Eighteenth year of Rāya Murāri Sōvidēva. Dundubhi sam. Āsvaja ba. 13 Sunday. Date irregular: 18th year of Sōvidēva is 1184 A.D. which corresponds to Krōdhī. Nearest Dundubhi is A.D. 1202.	Rāyamūrāri. (Sōvidēva) (?) ..	Vīragal recording the death of a warrior Sōvidēva while fighting for the defence of the cattle of the village Fūnegēri.
33	13	No date	Vishnūvardhana ..	6. HOYSALAS. The name of Chalukya king (Tribhuvanamalla) with titles is mentioned as the overlord. After this come the name and titles of Hoysala Vishnūvardhanadēvāri. Death of Kētamalla and Mallisetti of Arasiyakere is next recorded.
28	9	Saka 1105 Śubhakṛit. Jyēṣṭha Śu 3 Vādavāra with Vyatipāta and Utarāyana Sankramāṇa: (Thursday 26th May, A.D. 1183).	Vira Ballāla ..	The usual genealogy of Hoysala kings down to Vishnūvardhana is given in the inscription. A grant of land under Kaniganakere is recorded as having been made by Heggade Révanṇa Kētamalla of Rajyādhyaaksha and the “Gojas” for the temple Cōjēsvīra of Arasiyakere and Amritarāsiṇḍita of Kālamukha sect is mentioned as the donee.
30	10	Saka 1110 Kilaka Pushya ba. 30 Monday. (Tuesday 14th January A.D. 1189 ? Date irregular.)	Ballāla II ..	After the usual genealogy of Hoysalas down to Ballāla II is recorded the consecration of God Viraballālāśvara in the town Arasiyakere by the king Viraballāla and the grant of some land for services in the temple by the king to Kriyāśakti-pandita, Saiva priest.

35	15	Saka 1123 Raudri sam. Uttarāyaṇa Sankramana. Chitra śu 13 Vadda- vāra. (30th March of 1200 A.D.)	Do	..	..	Records the gift of some land as umbali to Kātigauḍa, son of Jēḍra Dāsimayya for having built a tank and the grant by Kātigauḍa of some land for service in the temples of Gojjē- vara in Kōṭeyahālu, Mēlēśvara in Gijeyahālli, Gojjēśvara in Arasiyakere.
33	11	Saka 1143 Vikrama sam. Śrāv. ba. ! Sunday. (Date irregular. Saturday July 18, A.D. 1220 ?)	(Ballā]a II ?)	..	..	Records the grant of some land and sums of money by various individuals of Arasiyakere for god Vīraballālēśvara.
33	12	No date	..	Vīra Ballā]a. (Ballā]a II ?)	..	Vīragal set up by Malligauḍa in memory of the death of his brother Rāmaya in a cattle raid.
26	8	No date	..	Vīra Ballā]a (Ballā]a II ?)	..	Records some grant by Rajadhyakshada. while Vīraballālādēśvara was encamped at Hulgere.
38	94	Kṛōdhana sam. Chitra śu	10	Vīra Ballā]a (Ballā]a II ?)	..	Records the sati performance of Bīramāgandī.
39	19	Saka 1149 Sarvajit Sam. Chaitra śu 3 Thursday. Munday. (21st March, A.D. 1227 Sunday ?)	Narasimha II	..	..	Records the construction of Sōmanāthālaya in Kēśavāpura by somebody and the construction of a tank Ekkulasamudra by Elkkalasetti, disciple of Trilocanadava and the grant of some kodagi to Elkkalasetti by the mahajanas of Elavare for the construction of a tank.
22	2	Pramādi samvatsara	..	Hoyasala Sōmēśvara	..	Records the consecration of some temple and grant of some land for the same.
				7. SEVUNAS.		
69	70	No date	..	Singhaṇadēva (1210-1247 A.D.)	..	Sarvādhikāri Honnama, son of Āriya Maiisetti is recorded to have made a gift of land in Honnavura for a Śiva temple.
75	74	Dhātu Samvatsara : 7th year of the reign. (1216 A.D.)	..	Singhaṇadēva ..	..	Records a grant of land to a Śiva priest, Hiriyūrassthānādhipati by Bommeya Nāyaka.
76	75	Chitrabhānu sam. Bhādrapada. Monday: 11th year of the reign (August, 1282. A.D.)	Rāmaeḥandrarāya	Rāmaeḥandrarāya	..	Memorial stone set up to mark the death of Bānkaṇa in a fight with Hadevala, aīja of Parvata Voḍeyar.
				8. VIJAYANAGAR.		
84	86	Virōḍhi sam. Kārtika śu. 3. (October 15, 1349 A.D. ?)	Vīra Bukkarāya	..	..	Records the construction of Sāntinātha basti by two merchants of Banavase and grant of some land for the basti.

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—contd.

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
24	4	Saka 1291 Kīlaka sam. Chai. šu. 1 (March 9, A.D. 1369 or March 20, A.D. 1368 ?)	Vira Bukkaṇṭa Vadeyar	8. VIJAYANAGAR—contd. Records the construction of Mallikārjuna temple in Arasikere called Udbhava-Sarajna-Viravijaya-Ballāḍapura by the mahā- janas of the village and the grant of some land for services in the temple including wages to the <i>kalukutīga</i> by the mahā- janas under the orders of mahāpradhāna Basaveya- daṇṇayaka and during the administration of Nayaka Ācharasa, son of Sāvupēya Viṭhangalū.
59	56	Saka 1302 Raudri sam. Māgha ba. 1 Monday Rōhini. (Date irregular : Saka 1302 Raudri. Māgha ba. 1 is 11th January, 1381 A.D., a Friday with Pushya-nakshatra. The nearest tithi that has the week-day and nakshatra is Māgha šu 11, January 7, 1381).	Vira Bulkkarāya Mahārāyaru.	Records the grant of some land in the village Māddūr otherwise called Upēndrapura ? and the toll collections of the village for services of feeding pilgrims, recitation of Vēdas and Purāṇas and Tiruppāvai (Tamil hymns), etc., in the temple of Dēśinātha by the mahājanas and gandu-prajegā of Maddūr. The date of the inscription is irregular and falls in the reign of Harihara II, successor of Bukka.
35	88	Saka 1321 Kshaya sam. Vais. šu 8 Monday. (Date irregular : Saka 1:21 is Pramāthin. Talking this year the date corresponds to Monday 14th April, 1399 A.D. The nearest year Kshaya is Saka 1308.)	Harihararāya (Harihara II)	... Sati stone recording the death of Vijayabbe, wife of Pōchidēva as a sati, in the village Tauṭi (Chauṭi) in Gauḍinād and Kuntaladēśa.
47	36	Virōdhī sam. Kārtika šu 1 Monday. (A.D. 1409 Virōdhī falls in the reign of Dēvarāya I but the week- day is irregular for that year.)	Vira Dēvarāya (Dēvarāya I?)	Records the grant of tax on looms, etc., of the village (Ganga vāḍi ?) for god Nanjarasa Voḍeyar.
62	60	No Date.	Vira Dēvarāya (Dēvarāya I?)	Viragal recording the death of Kāmagauḍa.
51	41	Saka 1119 Pingala sam. Śrāv. šu 15 Saturday with Dhanishṭhā (Saturday 12th August 1497 A.D.)	Kathārī Sāluva, son of Bukkāmbikā	Kathārī Sāluva, son of Bukkāmbikā is recorded to have performed Tulāpurnsha-dāna and to have given away the village Māda- nāyakanahā'i to the Brahman Kāmīyāchārya, a worshipper of goddess Ambikā.

56	49	Saka 1440 ïśvara sam. Kâr. śu 12. Krishṇapâraya (Saka 1439 is ïśvara. Kâr. śu 12 of this year falls in October 1517 A.D.)	Krishṇapâraya	..| Records the gift of the village Kundalavâdi by the king to a Brahman lânuânuja.
65	63	Saka 1454 Vijaya sam. Chaitra śu 15 Monday (lunar eclipse) date irregular : Saka 1454 is Nandana. Chaitra śu 15 of this year is Thursday without lunar eclipse. Saka 1455 is Vijaya. Chaitra śu 15 of this corresponds to Wednesday 9th April, 1533 A.D. and there is no lunar eclipse on the day.	Achyutârâya	...| Records the grant of right to collect certain dues in Banavase District for discharging the duties of priest and astrologer to Venkatañâdri daivajna, great-grandson of Venkatañâdri-yajamâna of Anegondi-isthala by the king for the prosperity of himself and his family (grant probably spurious).
63	64	Saka 1455 Jaya sam. Chai. śu 15 Monday (lunar eclipse) : date irregular. Jaya is Saka 1456 or A.D. 1534.	Do	..| Records the grant by Chikkappañârâya of Guttala of the office of dêspande in Huru ipâleya to Venkatañâdriyajamâna, same as that referred to in the above inscription. (The grant ends with the name Khanḍerâya (grant probably spurious)).
60	57	Svâbhânu sam. Sri. śu 10.	Nînumalarâya	..| Registers the gift of some land for food-offerings to gcd Sômîsvara of Upendrapura by the nîd-gaudus of the village.
			9. GERSOPPE CHIEFS.	
97	108	Saka 1300 (A.D. 1378)	Haiveya-bhûpâla	..| Records some grant made by Honnapasetti, brother of Namabisetti. To this family belonged Râmakka, wife of Râmañegade and mother of Yôjanâ-setti. Râmañegade was the son of Sômañâ danḍanâvaka, an officer (patavardhana-bâhattaramiyogi) under Basavadêvarasa, ruler of Banavasi and Gokarna whose capital was Chandrapura ('handragutti?). Basavadêvarasa's overlord was king Haivebhûpâla ruler of Gersoppe kingdom. All the above rulers are stated to be Jains.
99	109	Saka 1314 Prajâpati sam. Kâr. śu 5 Sunday. (20th October, 1392 A.D.)	Haive-nripa	..| Records the construction of a Jaina basti called Anantâtrîthankarachaitiyâya in Gersoppe by Yôjanâsetti. His wife Râmalkka was the daughter of Mânîkasetti and Nâgave and died by sañcasana.
100	111	Saka 1323 Vikrama sam. Mâgha śu 1 Saturday. (January 15, A.D. 1401 if Vikrama is taken as Saka 1322.)	Baichiraja	..| The inscription records the death of Mangarsa, chief of Nagirapurâ, <i>dhîya</i> of Haiverâja. Baichiraja seems to have been in some way connected with Haiverâja and Honnabhûpa, rulers of Nagiri kingdom.

List of Inscriptions published in the Report Arranged According to Dynasties and Dates—*contd.*

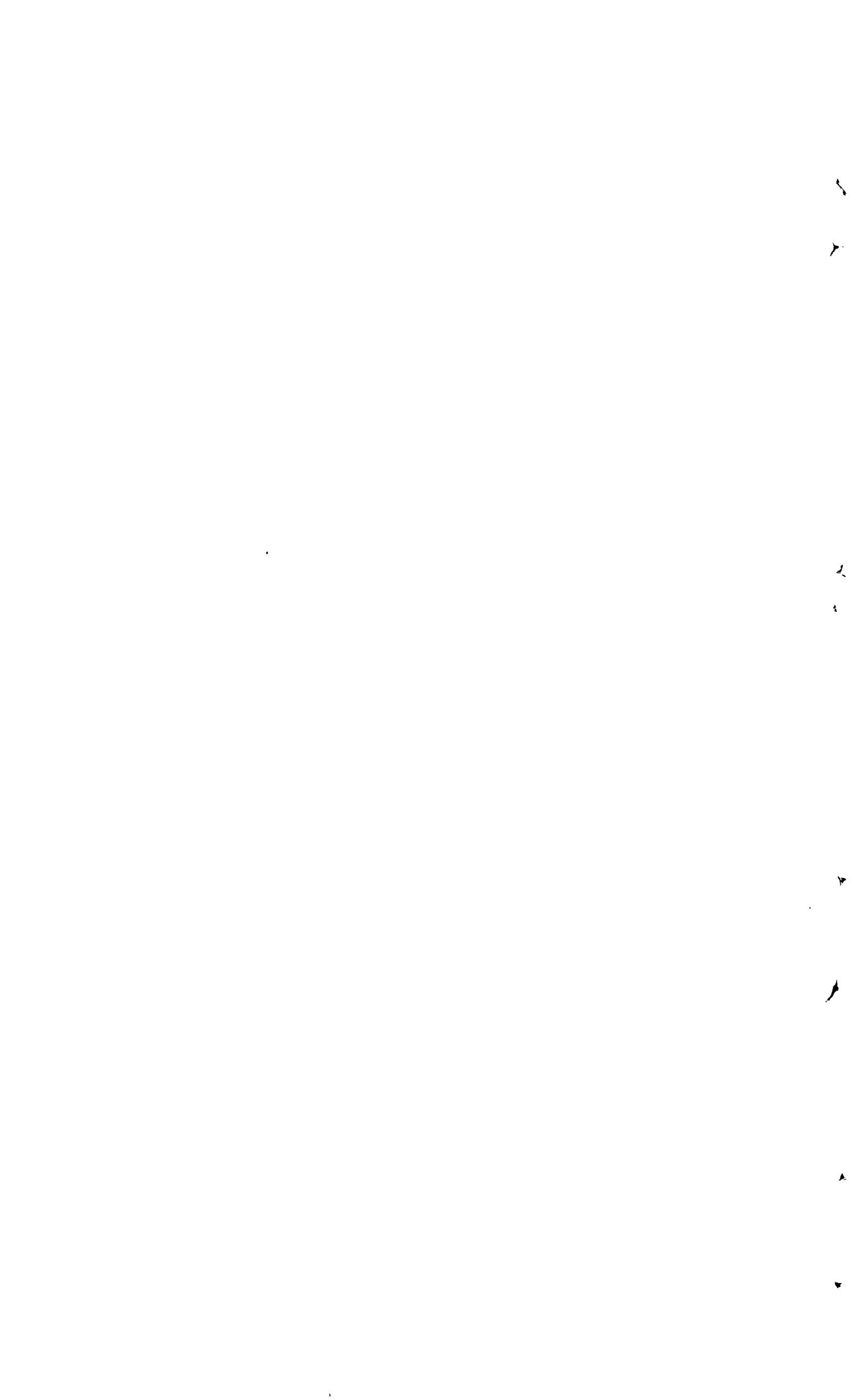
Page	Inscription number in the Report	Date	Ruler	Summary of contents
99	110	Târana sam. Phâl, su 1 Sunday (A.D. 1404 is Târana. If this year is taken the date coincides with January 31, A.D. 1405 which is a Saturday and not Sunday.)	Haiyanñarasa	9. Gersoppe Chiefs— <i>concl.</i>
95	105	Saka 1343 Sârvari sam. Mâgha su 5 Wednesday (January 8, 1421 A.D., if Sârvari, Saka 1342 is taken.)	Do	This is a memorial stone recording the death of Sântaladêvi, daughter of Bommañasetti and Bommakka, who was a daughter of Arasappodeyar. Sântaladêvi's husband was Haiyanñarasa, son of Mangarâja who was the son of Kâmarâja and Mâljyabbarsi, daughter of king Honna of Gersoppe.
102	112	Saka 1520 Hévalambi sam. Mâgha ba 5 (Saka 1519 is Hévalambi. Mâgha ba 5 of this year is equivalent to 16th February, 1598 A.D.)	Saluva Chennabhairâdêvi of Nagira kingdom.	Records a grant of land by Haiyanñarasa, his son Padmannârasa and daughter Jakkaladêvi for Pârsvanâtha temple in Dharmapura and in memory of Tangaladêvi, wife of Haiyanñarasa. The ancestry of Tangaladêvi and Haiyanñarasa is next given. Then come the names Mangabhûpa, Késava, Honnabarasi of Ânevali, her husband Haivanripa, his daughter Jakkabarasi (who is said to have built the Jaima temple referred to) and her husband Mangabhûpa and her children Haiyanâ and Mâbalâmbâ. Mâbalâmbâ's husband is stated to have been Késavarâya, son of Tangaledêvi, related to Mangabhûpa, who was the son-in-law of Haivebhûpa, a descendant of Honnaraşa king of Nagira. Ambirâya, husband of Mânikadêvi was descended from Késavarâya. His son, Sanga, a devotee of God Jinêndra of Kshêmapura (Gersoppe), his son Amba, the latter's son Sangama are next mentioned. Sangama's feudatory was Ajjanripala Ruling in Pâschimanâdu in Kuntaladêsa. His son-in-law (?) was Tammarasa, ruler of Irundîr. Tammarasa's elder sister's son was Kallarasa of Irundîr. Kallarasa's sister was Tangaladêvi, wife of Haiyanñarasa and her son was Padmannârasa, the donor.
				Chennabhairâdêvi is stated to have been ruling over Haiye, Tu'u, Konkana and other kingdoms. The inscription records the construction of Tiruvenga lanâtha temple in the name of the queen at Gersoppe by Vaduga Tammappa Sênabôva and the

		gift of some vrittis of land for service in the temple. Details of expenditure for services in the temple are given which furnish some information regarding prices of commodities at the time.
70	Vijambi sam. Bhādrapada śu 14 (No Sakā year is given. Viṁambi may be Saka 1520 as it belongs to the same reign as the above number. If so the date is equivalent to 4th September, 1598.)	Do No date. (May belong to the same date as No. 112; the names Ajāṇa and Kallapa of this inscription seem to be the same as Ajjarasa and Kallarasa referred to in the inscription No. 112 which is found close to this inscription.)
95	107	No king ..
65	Saka 1431 Vibhava sam. Kārt. ba 30 Sunday (Solar eclipse) (date irregular; Vibhava is Śaka 1430. If Śaka 1431 is taken, Kārtika ba 30 falls on Monday 12th November, 1509, A.D. a day of solar eclipse.)	Sadāśivānāyaka ..
67	Saka 1596 Pramādi sam. Nija Bhādra. ba 5 (Pramādi is Śaka 1595. Taking this year the date is equivalent to September 20, A.D. 1673).	Chennammājī (Queen of Sōmaśēkhar, Nayaka)
58	Śaka 1607 Raktākshi sam. Nija. Śrāv. śu 5 (Śaka 1606 is Raktākshi. Nija Śrāv. śu 5 of this year is equivalent to August 5, A.D. 1684). Vrishna sam. Phāl. śu 10 (The only Vrishna in this reign falls in Śaka 1563 and Phāl. śu 10 of this year is equivalent to February 29, 1642 A.D.)	Vīrabhadranāyaka ..
61	61	Do ..
63	62	Registers the gift of some land in the village Mālāve to Dhīvara (fisherman) Malla by the king in recognition of his services in the palace.
64	62	..

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*concl.*

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
54 47	Suravajit sam. Śūnū 6 (July 23; A.D. 1707?)	Kanṭhīrava-Narasīmha Odeyer, I (II).	11. MYSORE KINGS.	A <i>nirūpa</i> issued by the king to Chaluvaiya of Mahisūra-nagarada hobali-sime-vichāra to set apart the revenues of a village yielding 100 varahas annually for services in Lakshmikānta temple in Kalale village and to set up an inscription stone to mark the grant.
54 48	Sarvadhāri sam. Kārt. śu 15 (Oct. 18, A.D. 1708?)	Do.	A <i>nirūpa</i> issued by the king to Haridāsīya, <i>manehagāra</i> to pay up all the revenues of the villages Uppinahāli and Sōre-kāyipura for services in the same temple (of Lakshmikānta)	
53 46	Khara sam. Vais. śu 11 (April 18, A.D. 1711?)	Do.	A <i>nirūpa</i> issued by the king to Chaluvaiya (see No. 47) to celebrate annual car-festival of the above temple by getting a free supply of necessary articles from the villagers of the Hobali.	
53 45	Saka 1683 Vishu sam. Kārt. ba 10 (Nov. 21, A.D. 1761.)	Krishṇarāja, Odeyer (11)	Records the purchase grant of the village Chilukavādi in Satyāgālhāla on the receipt of the price from the settis to Venkataṛāmāya by the king.	
76 37	Mārāṅka-arasar (king of Banavase).	12. MISCELLANEOUS ('HIEFS.	Vīragal recording death of a hero in the village Bandane.	
86 90	Tuesday (5th January, A.D. 1503). Saka 1628 Pārthiva sam. Push. ba 10 (Pārthiva is Saka 1627 or A.D. 1705) Tārana	Vīra (Hanna Nanjarāya Odeyer.	Records the building of a new village Rāuttpura and the grant of the right to collect certain taxes to the headman of the village with the consent of the <i>prabhus</i> and <i>praje</i> of Kudihēru village. The grant is recorded to have been made by Sōmarasa mantriśvara under the nirūpa of mahāpradhāni <i>Siddhayayarāvula</i> , a minister of mahāmaṇḍalēśvara Vira Channa Namjarāya Odeyer.	
Deśāyi Guttalāda Hanuman-tagauḍa.	Records some remission of tax for the maintenance of horses granted to Mari Basapāgaudā of Kopa in Hurujīpatṭanā-sime.			

85	87	Saka 1626 Târaṇa sam. Chaitra ba. 5. Saka 1638 Durmu- khi sam. Āsv. śu 1 Viśodhikrit sam. Vaiś ba 1	September 5, 1716 A.D.	Do	Records similar remission granted to Vîrapagauḍa of Hiriyā Chautī.
86	89	Saka 1646 Krôdhi sam. Śrâ. ba 5 Monday. (Wednesday? 29th A.D. 1724.)	Dēśāyi Guttala Lachapa- gauḍa.	Registers gift of some land in the village Chikkachauṭi as <i>salligemānyya</i> to Gauḍa Basappa.	
83	85	Bahudhânya sam. Śrâ su 15	Guttala Māṇika Kâlagauḍa's Lingapagauḍa.	Records the gift of some land to Kanchapa a servant.	
57	50	Bayichanâyaka	..	Records the gift of some land for the service of god Vîru- bhadra.	
13. MISCELLANEOUS—DATED.					
50	43	Saka varsha 904 Chitra (bhânu) sam. Śrâ. śu 10 Monday. Saka 1374 Āngirisa sam. Mârga. 30 Sunday (Sunday 10 December, 1452 A.D.)	....	Records the construction of a temple and the grant of some land in Oragâl village by some Brahmans of Majur and Mallayya. Records the grant of some land in the village Nellioppa for nandâdîpa in some temple by the gauḍas of Chandragutti.
92	104	Saka 1440 Bahudhânya sam. Pushya śu 10.	Mahâmandalâśvara..... ...nâyakam.	Records the grant of right to collect tolls and other taxes.	
49	39	Saka 1462 Vilkâri sam. Phâl. śu. 5. Saka 1690 Ārvadâhâri sam. Mâgha śu 7 (13th February, A.D. 1769.)	Varadarasa : Narasimhya Basavalingappa, gauḍa of Nandinâthapura.	Records the grant of some land to somebody. Gift of some land for nandâdîpa at the gadige of Kotṭîra Basavêśvara.	
50	42	Saka 1730 Vibhava sam. Āsv. śu 13 Sunday (2nd October, A.D. 1808.)	The rest are private grants without dates.	Registers the sale of a slave-girl of Holeya caste.	
81	82				
68	67				



APPENDIX D.
INSCRIPTIONS IN KANNADA CHARACTERS

ಚಿತ್ರದುರ್ಗದ ದಿಸ್ತಿಕ್ಷಿನ ಶಾಸನಗಳು

ದಾವಣರೆ ತಾಲೀಲ್ಕು

1

ದಾವಣರೆ ತಾಲೀಲ್ಕು ಕನಬಾಹೋಬಳಿ ಬೇತೂರು ಗ್ರಾಮದ ಕಲ್ಲೀಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ
ನಷ್ಟಿರುವ ವೀರಗಳು.

- ¹ ಸ್ವಸ್ತಿಶ್ರೀ.....ಶ್ರೀಮಂತು ಸಂಪತ್ತರದ ಮಾರ್ಗಶಿರ
- ² ಸುದ.....ಶುಕ್ರವಾರದಂದು ಕುಂಡಗೀರ್ಜ
- ³ ಕಲಗದು.....ನಡಿಗರ
- ⁴ ನಾರಯನಾಯ.....ಮಡಿದಂ

2

ಹದಡಿಹೋಬಳಿ ಲೋಕೀಕರೆ ಗ್ರಾಮದ ವಡ್ಡೀ ಜಗನ್ನಾಥ ಕಟ್ಟಿಯಲ್ಲಿ ಹೂಳಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'X2'

- | | |
|--|----------------------|
| 1 ..... | ..... |
| 2 ..... | ..... |
| 3 | ಪ್ರಮಾದಿ..... |
| 4 ಸಂಪತ್ತರ | ..... |
| 5 ..... | ..... |
| 6 ಮಹಾರಾಜಾಧಿರಾಜ ಶ್ರೀಹೊಯ್ದಿ ಸೋಮೇಶ್ವರ | ..... |
| 7 | ಕಂಕಣಜೀಯ |
| 8 | ಮತ್ತರಾ..... |
| 9 | ಪ್ರತಿಷ್ಠಿ..... |
| 10 ..... | ..... |
| 11 ಸಾಸಿರ ಕವಿಲೆಯ | ..... |
| 12 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾಯೋಽಪರೇತವಸುಂಧರಾಂ \| ಪಷ್ಟಿವರ್ಷಫರ್ಸಹಸ್ರಾಂಜಿ ವಿಷ್ಣುಯಾಂ | ..... |
| 13 ಜಾಯತೇಕಿಮಿಃ \| ಸಾಮಾನೇಷ್ಯಾಯಂ ಧರ್ಮಸೇತುನೃಷಾಜಾಂ ಕಾರೇಕಾಲೇ ಪಾಲನೀ | ..... |
| 14 ಯೋಽಭವಧಿಃ \| ಸರ್ವಾಸೇತಾಽಭಾವಿನಃ ಪಾಧಿರ್ವೇಂದ್ರಾನೂಯೋಽಭಾಚತೇ ರಾಮಭದ್ರಃ | ..... |

3

ಅದೇಗ್ರಾಮಕ್ಕೆಸೇರಿದ ಕೋಡಿ ಕಲ್ಲೀಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ನವರಂಗದ ಅಗ್ನೀಯ ಕಂಬದಲ್ಲಿ.

- | | | |
|--|--------------------|-----------------|
| ¹ ಯೋಽದೇವಸ್ಥಾನ ಶಿಶಿಲವಾಗಿ ಇದಂ | ⁴ | ತಿಮ್ಮಿಪನಹಳಿ ರಂಗ |
| ² ತದನು 10 | ⁵ | ಚಂನ ಬಸವ |
| ³ ಯುಎಶ್ವರ ಸಂ ಕಾತಿಕ ಶುದ | ⁶ | ನ್ನರು ಪಾದಿದ ಸೆಂ |
-

ಹಾನನ ದಿಸ್ತ್ರಿಕ್ಟನ ಶಾಸನಗಳು

ಅರಸೀಕರ ತಾಲೀಲ್ ಕು

4

ಅರಸೀಕರ ತಾ॥ ಕನೆಬಾ ಹೋಬಳಿ ಮಳೆಮಲ್ಲೀಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಷ್ಟಕ್ಕೆಲ್ಲು.

ಪ್ರಮಾಣ 3'—6" x 2'—3"

- ¹ ಶ್ರೀಮಹಾದೇವ ಶರಣ ನಮಸ್ತಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಕಾಮರ ಚಾರವೇ ಶ್ರೀ
- ² ಲೋಕ್ಯ ನಗರಾರಂಭ ಮುಲಾಂಭಾಯ ಶಂಭವೇ ಸ್ವಾಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯಾದಯ ಶಾಖಾಹಣ ಶಕ ವರುಷ
- ³ ಗಂಡಾನೆಯ ಕೀಲಕ ಸಂವತ್ಸರದ ಚಯಿತ್ರ ಸು ಗ ದಂದು ಶ್ರೀಮನ್ನಹಾ ಮಂಡಳೀಶ್ವರ
- ⁴ ಅರಿರಾಯಿವಿಧಾಡ ಭಾಜೆಗತಪ್ಪುವ ರಾಯರಗೆ ದ ಶ್ರೀ ವಿರಬುಕ್ತಂಜಪೊಡಯರು ಪ್ರಧ್ವೀರಾ
- ⁵ ಜ್ಯಂ ಗಯಿಪಲ ಶ್ರೀಮನ್ನಹಾಪ್ರಥಾನಂ ಬಸವಯ ದಂಜಾಯ್ಯಾರ ನಿರೂಪದಿಂ ಸಾಲಾಜೆಯ
- ⁶ ವಿರಂಗಳ ಮುಗ ನಾಯುಕ ಅಕ್ಷರ ಅಧಿಕಾರದಲು ಮಾಡಿದಫರು ಸ್ವಾಸ್ತಿಸಮಸ್ತ ಪ್ರಪಾಸಿಸಹಿ
- ⁷ ತ ಶ್ರೀಮತು ಸರ್ವಸಮಸ್ತದ ಪಿರಿಯಾಪ್ಪುದ ಮಾಹಾಗ್ರಾಹಾರಂ ಉದುಭವ ಸರ್ವಜ್ಞವೀರ ವಿಜಯ ಬಲ್ಲಾ
- ⁸ ಭ ಪ್ರರಾದ ಅರಸಿಯಕೆಯ ಶ್ರೀಮದಸೇಷ ಮಹಾಜನಗಳು ನಾಯಿರೊಕ್ಕಲು ಮಾ
- ⁹ ದಿದ ಧರ್ಮವೈರಾಗಿ ಮಲ್ಲಿಕಾಜುಂ ದೇವಾಗ ಹೊಸ್ತಾಗಿ ದೇವಾಲ್ಯಾವ ಮಾಡಿದ ಸಂಮಂಧ ಆದೇ
- ¹⁰ ವರ ಅಮೃತಪರಿಗೆ ಅಗುಳಯ ಬಯಲಲು ಅವೇವರ ಗಡೆಂಬಿ ೭೦ ಆ ದೇವರ ಕ್ಷಮಾರ
- ¹¹ ದಿಯೋತ್ತಿನಲಿ ಕ್ಷೇತ್ರ ನಂತರ ಮಾಡಿದ ಹಿಂಡಣಕ್ಕೆ ನ ಅನ್ತ ಆ ದೇವರ ಅಮೃತ ಪ
- ¹² ದಿಗೆ ಮಾನ್ಯವಾಗಿ ನಡಿಸಿ ಬಹಳ ಶ್ರೀಕಾರಿಯ
- ¹³ ದೇವಾಲ್ಯ ಮಾಡುವ ಕಲುಕುಗಿಗೆ
..... ಮಾಡುವುದಕೆ ಸಹಾಯಿವಾಗಿ
- ¹⁴ ಗಿ ಸಂಮಂಧ ಆ ಮಲ್ಲಿಕಾಜುಂ ದೇವರ ಶ್ರೀ ಕಾರಿಯ
- ¹⁵ ಜಯನು ಆ ಚಂದ್ರಾಕ್ರಿ ಮಾಡುವಂತಾಗಿ ಆ ಶ್ರೀಮದಸೇಷ ಮಹಾಜನಗಳು ಮಾಡಿದ
- ¹⁶ ಧರ್ಮ ಆ ದೇವರಿಗೆ ಹೊದೋಂಬಿ ಸೋಮೇಶ್ವರ ರೋತಿನಲ ವೀರ ಮಾಡಿಕೊಂಡಿತೆ ಹೊದೋಂಬಿ ಆ ವೀರ ಅಯ
- ¹⁷ ಹಿಂದ ವ್ರೋಂದು ಮಾಡೋಂಬಿ ಆ ದೇವರಿಗೆ ನಲುವುದು ಧರ್ಮವನ
- ¹⁸ ಓದವರು ಕಾಶಿಯಲ ಕೊಂದ ಪಾಪದಲು ಹೋಕರು ಪುಂಗಳ ಮಹಾಶ್ರೀ
- ¹⁹ ಒಂಕ್ಕು ಸದ ಸೇನಚೋದ ಜಂನಯ್ಯನ ನರಸಿಂಹದೇವನ ಬರಹ

5

ಅದೇ ಮಳೆ ಮಲ್ಲೀಶ್ವರ ದೇವಾಲಯದೊಳಗೆ ಕಂಬದ ಬುಡದಲ್ಲಿ.

¹ ಪಯಿಂಗಳ ನಂ	⁴ ಗಳು ಬಿಟ್ಟ
² ಅನಾಡ	⁵ ನಂದಾ
³ ಶ್ರೀರಾಮಯ	⁶ ಧರ್ಮ

6

ಅದೇ ಮಳೆ ಮಲ್ಲೀಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ದೆಕ್ಕಣ ಹುಟ್ಟಿಗುಂಡಿನಲ್ಲಿ.

¹ ಖರ ಸಂವತ್ಸರದಲು	⁴ ವರ ಸೇವೆಗೆ ಯೆತ್ತಿಸಿದ
² ಮಲ್ಲಿಯದೇವಯ್ಯ	⁵ ಕಲ್ಲುಕೆಲಸದ ವಂಚ
³ ಶ್ರೀ ಮಲ್ಲಿಕಾಜುಂ ದೇ	⁶ ಪ

7

ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಪಶ್ಚಿಮ ಬೆಷ್ಟುದಬುಡದಲ್ಲಿ ಕಾತವಾಡಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ
ಕಾಲುವೆಬಳಿ ಬಿದ್ದಿರುವುದು.

ಪ್ರಮಾಣ 3'—6" x 2'—0"

¹ ಸ್ವಾಸ್ತಿ ಶ್ರೀಮತು ವಿಕೃತಿ ಸಂವತ್ಸ	⁵ ಯ್ಯನುಂ ಮಲ್ಲಿಯ್ಯನುಂ ಮಹಾ
² ರದ ತು ನು ಇವಿ ತು ಶ್ರೀಮತು	⁶ ಜಂಗಳುಂ ಸಮಸ್ತ ನಬರಂಗ
³ ಮಹಾಪ್ರಥಾನಂ ಬಸವದಂಷತಾ	⁷ ಇ ಶ್ರೀ ಮಲ್ಲಿಕಾಜುಂ ದೇವರಿಗೆ
⁴ ಯಕರ ನಿರೂಪದಿಂ ತವ್	⁸ ಬಿಟ್ಟ ಗದ್ದೆ ನಲಗೆ ಆ ಅಯ್ಯ

8

ಅದೇ ಅರಸೀಕರೆ ತಾ॥ ಕನಬಾ ಹೋ॥ ಮಂಜುಮಲ್ಲೇಶ್ವರದ ಚೆಟ್ಟುದ ಬುಡದಲ್ಲಿ ಹೊಲದ ಬದುವಿನಲ್ಲಿ
ಚಿದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'-6"×3'-6"

- 3 6 ಹೊಯ್ದಾ ದೊಳ
 3 7 ಅವರೊಳ್ಳ ಮುಧ್ಯಮನಾಗಿ
 3 8 ಲೋಕೇಶ್ವರಮಂ ತಾನೆನಲು
 3 9
 4 0 ವೀರಬಲ್ಲಾಳ ದೇವರಪರು
 4 1 ಹಂಗಸಿಯ ನೆಲೆವಿಧಿನೊಳು
 4 2
 4 3
 4 4 ಲೋಕದೊಳು ॥ ಸ್ವಾಸ್ತಿ ಸಮನ್ಯ ಗು
 4 5 ಪ್ರಚೇ ಚೆಚ್ಚೆಗಂಡರುಂ
 4 6 ರಾಜಾಧ್ಯಕ್ಷದ
 4 7 ರಿಗೆ ವಡ್ಡವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಣ
 4 8
 4 9 ಧಾರಾಪ್ರಾಪ್ತಿಕಂ ಮಾಡಿಕೊಟ್ಟಿರು
 5 0 ಇಂತೆಧಮ್ಮಿ ವಂ ಪ್ರತಿಪಾಳಿಸಿದವರು ಗಂಗವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದೊಳ್ಳಿ
 5 1 ಧರ್ಮವಂ ಕೆಡಿಸಿದವರು ಕವಿಲೆಯ ಕೊಂಡ
 5 2 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ ಷಟ್ಪಿವರ್ಣ ನಹನಾಣ್ಣೋ ವಿಶ್ವಾಯಾಂ ಜಾಯತೇಕ್ತವಿಃ ॥

9

ಅರಸೀಕರೆ ತಾ॥ ಅರಸೀಕರೆ ಹೂನಿನ ಬಳಿ ದೊಡ್ಡಕರೆಯ ಸಮಾಪದಲ್ಲಿ ಹೊನದಾಗಿ ದೊರೆತ ಈತ್ತೆರ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟಿರುವ ಕಲ್ಪ.

ಪ್ರಮಾಣ 7'-6"×3'-0"

- ¹ ನಮನ್ತಂಗೆ ಶಿರಶ್ಚಂಬಿ ಚೆಂದ್ರ ಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ
² ಸ್ತಂಭಾಯಸಂಭವೇ || ಶ್ರೀನೋದರಾಂಬುಜ ಭವಾದುದಿಕ್ಕೇತ್ತಿ ರತ್ನಜಾತೇಂದು
³ ಪತ್ರ ಮುಧಪತ್ರ ಪುರಾರವಸ್ತು || ಅಯ್ಯಾತ್ಸ್ವ ನಹುಷೇನಹುಪಾದ್ಯಾತಿ
⁴ ರ್ಣ ತನ್ನಾದ್ಯಂದುಯ್ಯಾದುಕುರೇ ಬಹವೋಽಭಿಂತಃ || ಖ್ಯಾತೇಷುತೇಷುನ್ನಪತಿಃ ಕಥಿತಃ ಕದಾಚಿತ್ತಾಂತಿದ್ವನೇ
 ಮುಸಿವರೇಣ
⁵ ಸರ್ವಃಕರಾಳಂ | ಶಾದ್ವಿಷಕಂಟಿಂದಿಷ್ಟಿ [ಪ್ರತಿಕಿ] ಹೊಯ್ಯಾಂ ಇತ್ಯಾತ್ಮಾಭಿಧಾ ಮುಸಿವಚೀತಿಭಮೂರ
 ಲಕ್ಷ್ಮಿತತ್ತೇದ್ವಾರಾವತೀನಾ
⁶ ಥಾಃ ಪ್ರೇಯ್ಯಾಭಾದ್ವಿಷಿಲಾಂಢ್ಣನಾಃ | ಜಾತಾತ್ಯಾತಪರೇತೇಷು ವಿನಯಾದಿತ್ಯಾಭಿಪತಿಃ || ಶ್ರೀಪುತು ಯದುವಂನೋಽ
 ದ್ವಿವಿಷಾಂಬ
⁷ ನತ ಕಿರೀಟಃ ಘಟ್ತಿತಪಾದಂ ಹೇಮಾದ್ವಿಯಾ..... ಭರಣೀಪತಿವಿನಯಾದಿತ್ಯಾಂ || ಕರ್ಣಂಗಂಗೋ
⁸ ಇಮ್ಮತಯಿಂ ಕರ್ಣನುಬಗಿಂ ಗಿರಿಜೋಳಿ ಸಿರಿಯೋಡನೇ..... ಬಿಂದ್ವಿ ಕಳಿಯಜ್ಞಿಗ್ನಾಮು
⁹ ಮಾದುಂಿಂತನ್ನತ್ವಂ || ಯಾದವವಂಶಕ್ರಮರೆ ಮಹೋದಯವೆಚ್ಯೇಯಂಗನ್ನಪತಿ ವಿನಯಾದಿತ್ಯಾಂಗಾದಂತನ
¹⁰ ಯಂ ವಿನಯಂ ಶೋದರಪೇನವೆತನಗೆನ್ನತ್ವಾಂ || ಮಾಮಾತೇಜಗುಣಂಮೇರುಗಂ
¹¹ ದ್ವಿಪಳಕ್ಕೆ ಚಯ್ಯಾಂಬರಪೆಂಬಿಂತಿರಿಂದ್ವಂ ಬಿಂದ್ವಾತಿನಿರೆ..... ವೆಚ್ಯೇಯಂಗನ್ನಪತಿ ಆಜ್ಞಿಯಂದೆಸಿಕಂಗ
¹² ನೆಚ್ಯೇಯಂ ನೆಚ್ಯೇಯಂ ಕೃಪಣತ್ವಾಂ || ನೆಚ್ಯೇಯಂನಾಡಿಯುದುಪುದನಾಜುಯದವರಹಂ
¹³ ಗಳಿಂಪಾಯಿನೆಚ್ಯೇಯಂಗನ್ನಪತಿ | ತ್ರಿಜಯನವರಾತಿಶ್ವರುಪಂಹರ ಕ್ಷಂ..... ವನಜಜನಲಪ
¹⁴ ನೆಚ್ಯೇತುರಾನನ ವಂದಿತನಾದಂಬ್ಜನಾಭಿ..... ವನುವಿನಿಮಾ..... ಮೆಂಬಿನವಚ್ಯ
¹⁵ ಯಂಗನಾದನೆಚ್ಯೇಯಂ ಗುಣಸಂತತಿಗೇಂ || ಕೃತಾತ್ಮಾತ್ಮಾನೇ || .. ತೆ ತಂನವ ಇವತಂವದ ತಂನಬತಿಬ್ರಿತಾನು
¹⁶ ರಾಗಂಗಂಡಿಸ್ತೊಂಡ..... ನೇಲಿಂದಪ್ಪಾಂಗಿಂದಪ್ಪಾಂ || ಹ್ಯಾದಯಮಾಗಿರ ರೇಷಿಲದೇವಿತಾ
¹⁷ ನು ಮಂಗಂ ಪೂರ್ಣಕುಂಭಮನೇ..... ವಾರಿರಂಕಭವಂಗೇ
¹⁸ ನಬಿಂಬಂಗೆ ಧೀರಂಗೇಚಲದೇವಿ ಗಭೀರಂಗೆಚ್ಯೇಯಂಗ ನೃಪತಿಗಾದು..... | ಮೂವದ್ವೀಪರಸಕ್ತಿಯ ಮೂಪ
¹⁹ ರೌಳಂ ತಪ್ಪದೇನಿಸಿನೆಗ್ಗಳ್ಳತ್ವಾತ್ವಾವಿಂದಿವರಲ್ಲಿಂದನೆಗೇಚಲದೇವಿಗೆ ಬಲಾಃ ಇವಿಷ್ಟಾಪುದುಯಾದಿತ್ಯಾರು ||
²⁰
²¹ ಸ್ವಾಸ್ತಿಸಮಧಿಗತಪರಂ ಮಹಾಶಿಂಧು ಮಹಾಮಂಡಿನ್ನರಂ ದ್ವಾರಾವತೀಪುರವರಾಧಿನ್ನರಂ ತುಳುಪಬಳಿಂಬಿ
 ಒಡಬಾ

- ²² ನಷಂ ಪರಮಂಡಳನೂಜೀಕಾರ
- ²³ ಸರಣಾಗತವಚ್ಚಪಂಜರ ವಾಸಂತಿಕಾದೇವೀ ಲಬ್ಧಿ ಪರಪ್ರಸಾದ ಮೃಗಮಾದಾಮೋ
- ²⁴ ದ ನಾಮಾದಿ ಪ್ರಸನ್ಸಿಸಹಿತಂ ಶ್ರೀಮನು ಮಹಾಮಾಡರೇಶ್ವರಂ ತಳಕಾಡುಕೆಂಗನನಂಗಲಗಂಗವಾಡಿ ನೋಂಬಿ
ವಾಡಿ ಹೆಲ
- ²⁵ ಸಿಗೆ ಹಾನುಂಗಲ್ಪಂಚಂಗಿಗೊಂಡ ಭುಜಬಿಂ ಏರಗಂಗ ನನಹಾಯುನೂರ ಸನಿವಾರಸಿದ್ದಿ ಗಿರಿದುಗ್ರಿಫುಲ್ಲಿಂ
ದಂಕರಾಮ
- ²⁶ ನಿನ್ನಂಕಪ್ರತಾಪ ಹೊಯ್ಯಾಳೀರಬಿಲ್ಲಾ ಇದೇವರು ದುಷ್ಪಿಸ್ತಿಕ ಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಗೆಯ್ಯಾ ರಕ್ಷಿಸುತ್ತಂ ದೋರ
ಸಮುದ್ರ
- ²⁷ ದ ಸರವೀದಿನೋಳು ಸುಖನಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಞಂಗಯ್ಯಾತ್ತು ಬಿರೆ ತದೀಯ ಪಾದಪದ್ಮೇಷ್ಟಪ ಜೀವಿಗಳ
ಪ್ರರಾಜಾಧ್ಯಾ
- ²⁸ ಕರಣಗಳಕ್ಕೆತ್ತಿಯೆಂತಂದೂಜೆ | ಹರಿಹರದೇವನಗ್ರಸುತ್ತೇಚಣನಾತನ, ಗುಣಸಿಧಿಮಾಧವಸದುಗುಣೋ
ನಾರಣದೇ
- ²⁹ ಸಣದಾನಿ ತಾನೇಸಿಪರೇಸೇವ ದೇವನೇಸಿಪ್ಪಿಲೊಷ್ಟಿದರು ಪರಗುಣೋ ಚುಬ್ಬಿರೂಚಿತ ಗೋತ್ತಪವಿತ್ತ ಕರೀ ಥರಿತ್ತ
ಯೋಳು || ಬಲಿದವರ ವನಿತ್ಯಾರ ನಲ್ಲಂ ನತುಕೀತ್ತಿ ಆತಗೆ ಮೂದಿಂದಿಂದೀಯಲುಬಲ್ಲಂ, ಜಾತನೆಸುಲಲತಂ
ಕೇತಮಲ್ಲ
- ³⁰ ಮುಂಪ || ವ್ಯಾಯಿಕತ್ತಲೆಮಾಂಬನ ದಳದಳಿತ ಸಂಜೀವಲ್ಲಿಗಳ ಪೂರ್ವಂಬಿನ ದಳದಿಂಗಳಿಂದನೆ
ಕಣ್ಣರು
- ³² ಪ್ರಾಲಭಿಲಿವೆಂಪ್ರದರಸಿಯು ಕೆಂಬೆಯೋಳು || ಸ್ವಸ್ತಿಸದುಸ್ತಗುಣನಂವನ್ನರುಂ ಅಶ್ವತಜನ ಕಲ್ಪವ್ಯಾಕ್ರಿಯಂ ಸರಣಾ
- ³³ ಗತವಚ್ಚಪಂಜರರು ನುಡಿದಂತ ಗಂಡರುಂ ಸಕಳಜನಪ್ರಜ್ಞರುಂ ಸಿವಧಮ್ಮಿಫ್ರಿಮ್ಮುಂ ಶ್ರೀಗೋಜೇಸ್ತ್ವ
- ³⁴ ರದೇವರ ಪಾದಾರಾಧಕರು ಮಹ್ಯಗೋಜಿರಮಹೋಂನತಿಯೆಂತಂದೂಜೆ
- ³⁵
- ³⁶ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು
- ³⁷ ಹೊಯ್ಯಾಳೀರಬಿಲ್ಲಾಳನ ಬೆನಿದಿಂ ರಾಜಾಧ್ಯಾಧ್ಯಾಕ್ರಿದ ಹೆಗೆದೇವಣ್ಣ ಕೇತಮಲ್ಲಂಗೋಳು ವರಸಿಯಕೆಬ್ಬು
- ³⁸ ಯ ಮಾಹಾಜವಂಗಳು ಸಮಸ್ತಪ್ರಜ್ಞಗಾವುಂಡಾಗುಣು..... ಯ ನಬಿರಂಗೋಳು
- ³⁹ ಬುಂಗಾವುಂಡನೊಳಗಾದ ಸಮಸ್ತಗೋಜರು ವಿದ್ಯುಂಸಕವರ್ಣ ಇಂಂಜ ಶೋಧಕ್ತತು ಸಂಪತ್ತರೆದ ಜೀಷ್ಟುಸು
- ⁴⁰ ದ್ವೀ ಇ ವದ್ದುವಾರ ಉತ್ತರಾಖಂ ಸಂಕ್ರಮಾಣ ವ್ಯಾತಿಪಾತದಂದು ಆಗೋಜೇಸ್ತ್ವರದೇವರ ಅಂಗಭೋಗ ರಂಗಭೋಗ
- ⁴¹ ಗಕ್ಕಂಂದು ನಂದಾದಿಂಬಿಗೆ ಬಂಡಪ್ಪಾಟ ಚೀಳಣಿಷ್ಟ್ವಿದ್ಯುಂ ದೇವರ ಅಹಾರದಾನಕ್ತವಾಗಿ ರಾಕುಳಾ
- ⁴² ಗಮನಸಮಯ ಸಮುದ್ರರಳರುಂ ಕಾಳಾಮುಖ ಪ್ರತಿಬದ್ಧರುಮಪ್ಪೆ ಅಷೋರಷಕ್ತಿ ಪಂಡಿತಸಿಸ್ತ್ವ ಥಮ್ಮಿರಾಸಿ
ಪಂಡಿತರಮಗ
- ⁴³ ಅಮೃತರಾಸಿಪಂಡಿತರ ಕಾಲಂಕಚಿಂ ಧಾರಾಪೂರ್ವ್ಯಕಂಮಾಡಿ ಬಿಂದ್ರಿ ಕಣಿಗನಕೆಂಬೆಯೆಂಗಳಿಗೆ ಗದ್ದೆಸಲಗೆ ಇ ..
- ⁴⁴ ದಿಯಾದೆದರೆ ಕಂ ಇಂ ಪದುವಲು ಅಲಿದೆದರೆ ಕ ಇಂ ದೇವರಿಗ ನಡೆವಂತಾಗಿ ಮಾಡಿದಧಮ್ಮಿ
- ⁴⁵ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಽಹರೇತಪನುಂಧರಾಂ ಘಷ್ಟಿಪರ್ವಸಹಸ್ರಾಣೋ ವಿಷ್ಣಾಯಾಂ ಜಾಯಕೇ ಕ್ರಮಿಂ

10

ಅರಸೀಕರೆ ಕನಬಾ ದೊಡ್ಡ ಕೆರೆಯ ಕೆಳಗೆ ಹಾಳುದೇವಾಲಯದ ಬಳಿ ಹೊಸದಾಗಿ ಭೂಮಿಯಲ್ಲಿ ಸಿಕ್ಕಿದ ಶಾಸನ.

ಪ್ರಮಾಣ ६'—६"×२'—९"

- ¹ ನಮಸ್ತಂಗಶಿರಶ್ವಂಬಿ ಚಂದ್ರಚಾಮರಕಾರವೇ | ತ್ರೈಂಳೋಕ್ಷನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಂಭವೇ ||
- ² ಸ್ವಸ್ತಿಶ್ರೀನಂತ್ರಾಂಶೋಧ್ಯಾಧ್ಯಾರಿತಮುದಿತ ಸತ್ಯಸ್ತಫ್ರಿತಾರ್ಥಿಶಾಂಕಾತ್ತೇಜಿಂ ಜನಹ್ಯಾ
- ³ ದಯವಿಕಾಸೋಽದಯಂ ಏರವಿದ್ವಿತ್ | ಸಿನಾರ್ಥಾನೂನದಾನಾದ್ವಿತ ತಮಮಂಭಂ ವಿಶ್ವವೇದಾಂಗಶೋಕ ಪ್ರಮ್ಮ
ತ್ರೈಂತಾನೆ
- ⁴ ನಲ್ಭಾನುವಿನ ವೋಲೆನೆಗುಂ ಹೊಯ್ಯಾಳೀಬ್ರಿಂತವಂಶಂ || ಪದೆದಾಷ್ಟೆಯ್ಯಾಳಂಶಂದೊಳ್ಳಿಸಿಕಳಾ ನೈ
- ⁵ ಮೃಂತ್ಯುಮಂ ದೇವಭೂಜದಾನೇಂನತಿಯಂ ಪ್ರಭಾಕರನಕ್ಕೋಳಾಸಿಯಂ ರಮ್ಮಪ್ರಾಪ್ತಿದಿಶಾಧಿಕ್ರಿಗೆಜೇಂ
- ⁶ ದ್ರುದೂಂದುಮದುದಮಂ ತಂನಟ್ಯಾಂತಿಂತಾಳ್ಳಿಪುಟ್ಟಿದನುದ್ಯದ್ವಾದ್ವಾದಿವಾಂಧೋರಾತಿವಿನಯಾದಿತ್ಯಾವನೀದಾಳಕಂ ಆತನ
- ⁷ ತನಯಂ || ಎಲ್ಲಗವರಿನ್ನಪಗ್ರಿ ಸಿದಿಲಪ್ಲೋಳಿಗುವನೆಸಿಗಿಸುವನಮರ ರಮಣೆಯಾರ ನಡೆಸಿಂಬೆಯಂಗನ್ನಪತಿ
- ⁸ ಗುಣಗಳಿಂಬೆಯನೇ ಮಾಡಿದಗ್ರಿ ಮಾಂಧಿರಲ್ಲಿಜಗದೋಳೋ || ಲಲಿತಾಂಗಿ ಶೀಲಪತಿ ಯೇಜಲೆಗಂ ಗುಣೆಯಂಗನ್ನಪ
- ⁹ ಅಗೆ ಜಿನಿಯಿಸಿದರ್ಬರ್ಲದ ಕಲತನದ ಜಂಹಿನಸೆಲೆಯಾನೆ ಬಲ್ಲಾಳುವಿಷ್ಟ್ವಿಪುದಯಾದಿತ್ಯಾರು || ಅವರೋಳಗೆ
ವಿಷ್ಟ್ವಿನ್ನಪನ
- ¹⁰ ವಿಕ್ರಮಮನ್ನನೆ || ಮಾನಿಸಿಂದರುಣತ ಕಡೆಗುಣೋನಿಸುದಪವೇ ವಿರೋಧಿನ್ನಪನಪ್ರಾಂಗಂ ವಿಷ್ಟ್ವಿನ್ನಪಾಳಂಗ
- ¹¹ ಪ್ರಾಪು ನೋಡನುಪಮವನಂತರಾವಿಲುತರರಇವಿಯೆ ಜಗದೋಳೋ | ಬುಧಲೋಕಾಶ್ರಯನೆಂಬ ತಾಳ್ಕ್ರಿಂರಫನೆಂಬ
- ¹² ಬಾಧ್ಯತಾಳ್ಕ್ರಿಂದಲೆಂಬ ಧರಾಧಾರಕನೆಂಬ ಭೋಗಯುತನೆಂಬಾಧ್ಯಾದ್ವಾ ಬಲಾಸ್ತ್ವಿತನೆಂಬ ಥರಿತ್ತೀಪರನೆಂಬರೋಕನು
- ¹³ ತನಂಬಿ ಪೆಮ್ಮುಂ ನೋಡೆ ವಿಷ್ಟ್ವಿಧರೇಶಂ ಸರೆವಿಷ್ಟ್ವಿಖೋರ್ಲಾ ನೋಗಯುಪಂಲಷ್ಟ್ವಿಂಮನೋವಲ್ಲಭಂ | ಅವಿಷ್ಟ್ವಿಧಿಪ
- ¹⁴ ನೋಳ ಮಾದೇವಿಕ್ತಂದೆತ್ತು ಪೆತ್ತುಳಾತ್ತಮ ಲಕ್ಷ್ಯಾದೇವಿ ನರಸಿಂಹದೇವೋಽಬ್ರಿಂಪರನ ನನೂನ ಪ್ರಾಣವತಿ ವಸುಮು

- 15 ತಯೋಳ್ಣ ॥ ಕದನದೇಳಿಂತರಾತಿಗಳ ದಸ್ಯಂ ಯಂದಸ್ಯಂ ಮನೋಶ್ಚಿತ್ಯಂ ತದಾಭಿಧುವನೆ ಹೊಯ್ಯಿಷೋಳ್ಣ ಶೋಣ
 16 ಪೋಷ್ಟೈ ನರಕ್ತಕ ಮೌಕ್ತಿಕಂಗಳಾಪದದೋಳವಂ ಜಯಾಂಗನೆಗೆ ಹಾರಮ ನೋಹಿ ರೆ ವಾಕ್ಯನೆಂದೊಡಾಕ್ತಂ ದ
 17 ನ ದೋಳಾಂಹಿದಿಪ್ಪುಂ ಪದ್ಧತಿಜ್ಞ ರ್ಗದೋಳ್ಣ ॥ ನರಸಿಂಹಂದೇಷನಂ ಕದನದೋಳಿಜ್ಞ ದರಿನ್ಯಂ ಪಮಂದರದಿಯರ
 18 ದನದಲ್ಲಿ ನಷ್ಟಿಸರರ್ವಾಲದ ವೇದರೋಳಿಜ್ಞ ಉನ್ನಪೋಂದದಂತಿರವಿವ ನಾರಸಿಂಹದೇವಂಗೆ ನಿಜಂ ॥ ಅನಾರಸಿಂ
 19 ಹ ನೆಂಪಂಗಂ ಮಾನಿನಿ ಮಾದೇವಿ ನಾಧಿಯೀಜಲೆಗಂ ಲಕ್ಷ್ಮಿನಿಷಯನಾಗಿ ಬಲಾಳಿ ಶಂಪತ್ತಿದಂಥರಾದರಿಷ್ಟು
 20 ಯ್ಯಂ ॥ ಅನುಪಮ ರಣನಿತ್ಯಾರ್ಥ ನನೆನ ಸತ್ಯಾನಿತಂ ವಿಕಾರಕ್ಷಮನೆಂಬ ನೆಗಬ್ರಿಯಿಂದೆ ಬಲಾಳಿ ಶಂಪತ್ತಿ
 21 ಶಂ ಕಾತ್ರಿಕೇಯನಂತಹಿಪ್ಪುಂ ॥ ಪನತ್ಯಾಜಂ ನರಿಯಾದೋಡಂ ಬುಧಜನಕ್ಷಂ ನಾಧುನಂಪಕ್ತುಮಿತ್ಯಂ...ಯಂ
 22 ತೆ ಶಾಸ್ತ್ರಿಯ ಯಂದುಂತಂ ರಾತ್ರಿಯೋಳ್ಣ ॥ ಸಲ್ಪು...ಯಂ ವಿಫೋಳಿಷೀಯುಂ ಪದೆದಿದ್ದು ಶ
 23 ದೇ ದಿನನಾಥಂಗಣೆಯೆಂದರೆನು ನುಡಿವಂ ಬಲಾಳಿ ಭೂಪಾಳಂ ॥ ಮಾನಸಿಂ ಬಲಾಳಿ ಭೂಪಂ ಕಡಯಿಸಿಲಿಕೆ
 24 ಯಂ ಕೇಳ್ಣರನಾ೦ ವನೀಪಾಳಿನಿಕಾಮುಂ ನಾ೦ ನದಿಂದಂಜಾಜಿಯೆನಡುಗುವಬ್ಧಿ ಏತಿಯಿಂನೆಸ್ಪದ್ದಿ ಪಾಂಗುನಿತಾಂತಂ
 25 ಚೋಳ್ಣಿಂತೇ ತೆಳನನಾಂ ನೋಗಳಿಂತಂದೊಡಿಂತೇತನ ಖಂಡಕ್ಷಂ ವಿರೋಧಿಪ್ರತಿಗೆ...ಂ...ದ
 26 ಕ್ಷುಂ ದೆಂದುಂ ॥ ಹಣಿನಾಥಂ ಪಾಟ ಭೋಗಕ್ಷುಂ ಮರಪತಿಸಮಂ ರೂಪಸಂಪತ್ತಿ ಗಂಭೀರಕ್ಷಣಮಷ್ಟಿದ್ದು ವಿಕ್ರಮಾಂಭರ
 27 ಕೆ ದೂರೆವಹೇಶಂ ನಿಜಾಜ್ಞಾ ವಿಶೇಷಕ್ಷೇತ್ರ ಧೀರೋದಾತ್ರೆ ಚಿತ್ತಕ್ಷುಂ ಮಮ ಸರಿದಶಾನಾ೦ ರಿದಾನಕ್ತೆ ಮತ್ತಂ ತೋಣಿಕೆ
 28 ಜ್ಞಾಂ ತಾನೆನಲ್ಪು ವಸುಧಯೋಳಿಸೆದಂ ಏರಬಲಾಳಿ ಭಂಪಂ ॥ ಆ ಬಲಾಳಿ ಮಹಿಂಪನ ನಾಂ ಪೆಮ್ಮೆ ಯೆನ್ನೆನೆ
 29 ಲಲನಾಸಿವ್ಯಾಂತ ಕಾಶಲಂ ಪಲಪುಕಾಲಕ್ಷಿಜಂಂದು ಕಾಶಲಿವಾಯ್ತಿ ಶಂ ರೂಪೆಯಂ ವಿಮಾಂಯಂ ಬಲಾಳಿ
 30 ಇ ವಿಕ್ಷಿಂಭರೇಶ ಲನತ್ಯಾಂ ವಿನಿಯಂ ಬುಧಗ್ರಂತಿಯುತ್ತಿ ಪ್ರಮಾದೇವಿಯಂ ಲಲನಾರತ್ಯಾಂ ಮನುಷ್ಯ ಕೇತ್ತಿಯು
 31 ತೆಯಂ ಪೆತ್ತುತ್ತೆ ಮಾ ಪ್ರಾಧಿಯಂ ॥ ಕುಮುದಾದಳಿಸಿದೆ ಕೋಮಳಿ ಕುಮುದಾನವಯೆನಿಸಿ ನೆಗದು ಮಾದೇವಿ
 32 ಗೆ ವಿಕ್ರಮನೋಮಂತ ಬಲಾಳಿ ಶಂಕೀತಂ ಕೂಪ್ರೇ ನೆಂಬಿಂದು ತಕ್ಷಂ ದೆರ್ವಾ ॥ ಬಲಾಳಿ ಶಂಪಂ
 ಬಲಾಳಿ ಶೇಷ್ಟಿರ
 33 ಸವಾಸಮಂ ಕೇತ್ತಿ ಶ್ರೀವಲ್ಲಿಭನೆತ್ತಿಸಿದಂ ಸಲೆ ಸಲ್ಲಿಲತ ಮೆನಲ್ಪೈ ಶೋಭಿಪರಸಿಯಕೆಯೋಳ್ಣ್ಣ ॥ ಸ್ವಾಸಿ ಸಮಧಿಗತಪಂಚ
 34 ಮಹಾಭಿಂತ್ಯಾಂ ಮಹಾಮಂಡೇಶ್ವರಂ ॥ ದ್ವಾರಾವತೀಷ್ಠರವರಾಧಿಶ್ವರಂ ತುಳಂಬಳಿಜಿಂತಿ ಬಡವಾನಳಂ । ದಾಯಾಬ
 ದಾವಾ
 35 ನಳಂ । ಪಾಂಡ್ಯಕುಳಕಮಂಧವನವೇದಂಡ ಗಂಡಬೇರಂಡ ! ಮಂಡಳಿಕ ಬೇಂಂಟಕಾಳ ಪರಮಂಡಳ ಸೂಜಿಕಾಲ
 36 ಸಂಗ್ರಾಮಭಿಂತ್ಯಾಂ । ಕಲಿಕಾಲಕಾಮ್ ॥ ಸಕ್ಷಾಂಧಿಬಿಂದಸರ್ವಪ್ರಾಣ ಸಮಂತ್ರಿವಿತರಜಿನೇಂದ ವಾಸನ್ತಿಕಾದೇವೀ
 37 ಲಂಬಿ ವರಪ್ರಸಾದ । ಯಾದವಕುಳಾಂಬರ ದೃಷ್ಟಿಯಂ ಮಂಡಳಿಕ ಮಂಕುಣ ಚೂಡಾಮಣಿ । ಕದನಪ್ರಜಂಡ । ಮಂಲ
 38 ಪರೋಳಿಂಡ ನಾಮಾದಿಪ್ರತಿಸ್ತಿಸಿಕಿತಂ ಶ್ರೀಮತಿಂತ್ರಾಂ ಮನಮಾಲ್ಯ ತಳಕಾಡು ಕೂಂಗುನಂಗಲ ಗಂಗವಾದಿ ನೋಣಿಂ
 39 ವಾದಿ ಬಿನವಣೆ ಹಾನುಂಗಲ್ ॥ ಗೊಂಡ ಭುಜಿಂದು ವಿರೋಧಿರ್ವಿರ ಗಂಗ ನಸಹಾಯಶೂರ ತನಿವಾರಿಂದಿಗಿರಿದುಗ್ರಂತಿ ಮಲ್ಲ
 ಚೆಲದಂಕ
 40 ರಾಮನಿತ್ಯಾಂಕ ಪ್ರತಾಪ ಹೊಯ್ಯಾಳೀರ ಬಲಾಳಿ ಶಂದೆರ್ವಾ ॥ ಸಕಲ ಧರಿತ್ಯಾಂ ದುಷ್ಪಿಸಿಗ್ರಂತ ಶಿಷ್ಟಪ್ರತಿಪಾಲನದಿಂ
 41 ರಿಷ್ಟಿಸುತ್ತುಂ ದೋರಿಸಮಂದ್ರ ನೆಲೆವಿದಿನರ್ವಾ ॥ ಸುಖನಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯಾತ್ರು ಮಿದ್ದು ಶ್ರೀ
 42 ಮುದ್ರಾಜದಾನಿ ಯಾರಸಿಯಕೆಯ್ಯಾಲ್ಲಿ ಶ್ರೀ ಏರಬಲಾಳಿ ಶೇಷ್ಟಿರ ದೇವರಂ ಸುಪ್ರತಿಷ್ಠಾದಿಸಿದರಾ ಅರಸಿಯಕೆಂ
 43 ಯು ಪೆಮ್ಮೆ ಯುಂ ಪೇಶ್ವಿಂದ ರ ಪರಮೇಷ್ಠಿಪ್ರಾಣಿ ವಿಪ್ರಪ್ರತಿಗಳಿ ನಿಳಾಪ್ರಾಣಿ ಶೈದ್ರಾಳಿಯಂ ಬೇಚರ ಕಾನ್ತಪ್ರಾಣಿ
 44 ರಪ್ಪಾ ಘೋಜರಿನಿಸಿಪ್ರಾಣಿ ಹೊಯ್ಯಾಳಿಂ ಸಾಗರಮಂಜ್ಯಾಲ್ಪಿಂತಾಕಂಗಳಿನಮರಪ್ರರೋಧಾನಮಂಜ್ಯಾಲ್ಪಿ
 45 ಶೋಭಾಕರಮಪ್ಪಾದಾಂ ನದಿಂದೀ ಯಾರಸಿಯಕೆಯ್ಯಾಂಗೋಳ್ಣ್ಣ ॥ ಶೋಭಿಸಿಕ್ಕುಂ ॥ ಮಾಳಿದಾಗಿದ ಕೂಪ್ರವರೋ
 46 ದ್ವಿಳಿಪುದು ತಿಳಿಪುದಿಗಜನ್ಯಾ ಸಾಜುವತ್ತಿಂದಿಗಳಿಪ್ಪಾದಿಗಳಿಂದಿನಕರಕಂಕಾಂಶವರಿಸಿಯಕೆಯೆಂದೊಳಿಪ್ಪಿತ್ತಿಕ್ಕಂ
 47 ಸ್ವಾಸಿ ಸಮಂತ್ರ ಶೋಭಾಕರಮಪ್ಪರಸಿಯಕೆಯೋಳ್ಣ್ಣ ಏರಬಲಾಳಿ ಭಂಪಿರಂ ಶೈಲಿಏರಬಲಾಳಿ ಶಂಪತ್ತಿರಮಂ ಸುಪ್ರತಿಷ್ಟೇ
 48 ಮಾಡಿಸಿ ಯಾದೇವರನಿತ್ಯಾನ್ವೇಶ್ವರಕ್ಷಂ ನಂದಾದಿವಿಗೆಗಂ ಪ್ರಾಜಾರಿ ಪರಿಚಾರಕರಾಕಾರದಾನಕ್ತು ವೆಂದು ಸಕವಷ್ಟಿ
 49 ಗಾಂದಿನೆಯ ಶ್ರೀಲಕ ಸಂವತ್ಸರದ ಪ್ರಾಣಿದೂವಾಯ್ಸೆ ಸೇಂದುಮಾರಾರ ವಿಶೇಷಾತ ಸಂಕ್ರಮಣದ್ವಾ ನೆಣಿನಂ
 50 ಧದ ಗುಡಿಗೆಯೆಯ ಮತದ ವಿಮಂತ್ಕಿಗಳಿ ಶಿಷ್ಟಪ್ರಾಣಿ ಕ್ರಿಯಾಶಕ್ತಿ ಪಂಡಿತರ ಕಾಲಂಕಟ್ಟಿ ಧಾರಾವೂರ್ವಾಕಂ
 51 ಮಾಡಿ ಬಿಷ್ಟು ದತ್ತಿ ಕ್ರಿಯಾಶಕ್ತಿಗಳಿ...
 52 ಅಗ್ನಿಂದು ಕೆಂಪಿಯ ನಡುಬಿಯಲ್ಲಿ ಸಲಗಿಯಾಣಕ್ಷಂ ಇ ಕಂಬ ಅಳಂ ಈ ದೇವಾಲಯದ ನಮಿಂ
 53 ದ ಚದ್ದೆ ಲೆ ಕಂಬಿಪುನಾಣು ಇಂಂ ॥...
 54 ಪಿರಿದುಂ ಭಿಂಬಿಯೀಷ್ಪರ ಚರಣಾಬ್ಜಿ ಧಾನಿದಿಂ ಕ್ರಿಯಾಶಕ್ತಿಗಳಿಂಶ್ವಾನಾಮ ತನೂಜನಾದರದಿಂದಂ ಪಂಡಿತರಿ
 ಪ್ರಾಣೀಷ್ವಿದ್ಯಾ
 55 ನಂ ॥ ಬಿಂಬಿಪ್ರಾಣಿಸುಧಾದತ್ತ ರಾಜಭಿಂ ನಾರಾಧಿಭಿಂ ಯುಸ್ಸು ಯುಸ್ಸು ಯಾದಾ ಭೂಮಿ ಸ್ವಾಸ್ಥಯಿಂ ತದಾಘಲಂ
 ಈ ಧಮ್ಮಾಂ
 56 ಪ್ರತಿಪಾಲಿಸಿದವಗ್ರೀ ವಾರಣಾಸಿಯ್ಯಾಲ್ಲಿ ನಹೆಸ್ತ ಕವಿರಯಂ ಬ್ರಾಹ್ಮಣಗ್ರಂತಿಪ್ಪಿಂಫಲ ॥ ಈ ಧಮ್ಮಾಂ ಕೆಡಿಸಿ
 ದಗ್ರೀ ಸಕ
 57 ಸ್ವಾಸ್ಥಯಿಂ ಕೋಣಿ ಬಾಹ್ಯಾಣರವಂ ಕೊಂಡ ದೋಷ ॥ ಸ್ವಾದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತವೆನಂಧರಾ
 ಪಷ್ಟಿವಷ್ಟಿ
 58 ಸಹಸ್ರಾಣ್ಣ ವಿಷಾಯಾಂ ಜಾಯತೇಕ್ಕಿಮಿಂ ॥ ತಿಬಿಕು ಪಂಡಿತರ ಪದ್ಧತಿಲ್ಲಿಂತ ॥ ಬೋಜ್ಣೀಜನ ಕಂಡರಣಿ ॥

11

ಕನಬಾ ದೊಡ್ಡ ಕರೆಯ ಕೆಳಗೆ ಪಾಳು ದೇವಾಲಯದ ಬಳಿ ಭೂಮಿಯಲ್ಲಿ
ಸಿಕ್ಕಿದ ದೊಡ್ಡ ಶಾಸನದ ಹಂಭಾಗದಲ್ಲಿ.

- १ ಸ್ವಾತ್ಮ ಶ್ರೀಮದಾದವಕುಳಕಮ್ ಮಾತ್ರ ರೋತ್ತರಾಭವೃದ್ಧಿಯಂ ಸಲುತ್ತುಮಿರೆ ತ
- २ ದೀಯಪಾದ ಪದ್ಮೀಽಪ ಜೀವಿಗೆಽಪ್ಯ ವಿಶ್ವೈ ಯ ಕೆಣಿಯ ಭಕ್ತರುಂ ಶ್ರೀವೀರ ಬಲ್ಲಾಂತ್ರೇಶ್ವರನಂ
- ३ ದಾದಿಎಗೆಯಂ ಚಂದ್ರಾಕ್ಷರ ತಾರಂಬರಂ ಯ ರೋಕ್ತಲುಂ ನಡಯಿಸುವ ನುಡಿಗ್ರ್ಹ ಕ್ಷಯ ಭಂ
- ४ ಡಾರವಾಗಿ ಬಿಟ್ಟಿದತ್ತ ಗಂಭೀರ ನಿಖಳೆಯ ವಿಕ್ರಮ ಸಂವೃತ್ಯಾರದ ಶಾಂತಿ ಬ ನ ಅದಿವಾ
- ५ ರಂ ಮೂರಿರಾಗಿ ಆ ದೇವಗ್ರ್ಹ ಪಾದ ಪೂಜೆ ಸೆಟ್ಟಿಕೊಣಿಗ್ಗೆ ಗ ಬಿಡಕೆಯನ ಮಾಚಯುಗ ಇ
- ६ ಆ ಮಾರ್ತಿಯ್ಯ ಮಗ ಮಾಡೆಯನ ದೇವಯ್ಯನ ವಾಸುದೇವ ಪ ಇ ಮಾಡೆಯ
- ७ ನೂರಬುಳಿಂಜೆಯುಗ ಗ ಬೂಳಿಂಜೆಯನ ಬಹುಯುಗ ನ ಮಾನಿಯು ಹೊಂನ್ನಯು ಪ ಗ ಕೆಣಿ
- ८ ಯ ಸಂತೆಯ ಮಹದೇವ ತೋಂಟದೇವಂಜ ಪ ಇ ಕೇತಮಲ್ಲ
- ९ ರಾಮ ಗೌಡರ ಸಿಂಗರ್ಯ ಗೌಡರ ಬಹುಯು ಪ ಗ ದಾಸಯು ಪ ಇ ತೆಲು
- १० ಗಕೇರಿಯ ಚಪುಂಡಯ ನಿಗಳದರಾಟ ಸೆಟ್ಟಿಗ ಗ ಉಪ್ಪಿನ ದಾಸ ಯಗ ಗ ಆನನ್ನಿಯು
- ११ ದೊಪ್ಪಯುಗಳು ದೊಽವಚೆಟ್ಟಿಯ ಪ ಇ

12

ಅದೇಕನಬಾ ಕೆಣಿಯು ಕೆಳಗೆ ಈಜಲಿನಲ್ಲಿ ಬಿಡ್ಡಿರುವುದು.

- १ ಸ್ವಾತ್ಮ ಶ್ರೀ ವೀರಬಲ್ಲಾ
- २ ಕೇತ ಮಲ್ಲನ ರಾಮಯನು
- ३ ತುಸುಹುಯಲಲ ಸುರಲೋಕವ ಪಂದೇಡ
- ४ ಅತನ ತಮ್ಮ ಮಲ್ಲಿಗುವುದ
- ५ ದ ಮಂಗಳ ಮಹಾ ಶ್ರೀ !

13

ಅದೇ ಕನಬಾ ರ್ಮೃಲ್ ರಸ್ತೆಗೆ ಪಾಶ್ರ್ವ ಬಿಡ್ಡಿರುವ ತುಂಡು ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2'-6"×2'-3"

- १ ಸ್ವಾತ್ಮ ನಮಸ್ತ ಭುವನಾ ಸ್ತುಯಂ ಶ್ರೀ ಪ್ರಿಥಿವೀವಲ್ಲಭಂ
- २ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರ ಪರಪ್ರಾ
- ३ ಭೂತ್ವಾರಕ ಮಲ್ಲಿದೇವರ
- ४ ರಾಜ್ಯ ಮುತ್ತ ರೋತ್ತರಾಭವೃದ್ಧಿ ಪ್ರವದ್ದ್ವಂಮಾನ ಮಾ
- ५ ಚಂದ್ರಾಕ್ಷರ ತಾರಂಬರಂ ಸಲುತ್ತು ಏರೆ ಸ್ವಾತ್ಮ ನಮಸ್ತ
- ६ ಪ್ರವಶ್ಯಾ ಸಹಿತಂ ಶ್ರೀಮನ್ಯಕಾ ಮಂಡಿಷ್ಟ್ರಾ ದ್ವಾರಾ
- ७ ವತ್ತೀ ಪುರವರಾಧಿತ್ತ ರ ಯಾದವ ಕುಳಾಂಬರದ್ಯಾ ಮಣಿ
- ८ ನಮ್ಮೀಕ್ರ ಹೊಡಾಮಣಿ ನಾಮಾದಿ ಹೊಯ್ಯಾ ಶ
- ९ ವಿಷ್ಣು ಪದ್ಮಾನಂದೇವರು ರಾಜ್ಯಂಗೆಯು ತೀರಲು ಆರಣಿಯಾ
- १० ಕೆಣಿಯ ಕೇತಮಲ್ಲ ಮಲ್ಲಿ ಸೆಟ್ಟಿಗಳು
- ११
- १२
- १३, ಮೃತ್ಯುನಾಳಿ ಸುರಾಂಗನಾ ಕ್ಷಣ ವಿ
- १४, ಚಿಂತಾಮಣಿರಣೀರಣೀ

14

ಅರಸಿಕರೆಯ ಬಳಿ ತುಂಬೋಽಹೋಂಡದ ದಾರಿಯಲ್ಲಿ ವೀರಗಲ್ಲು.

- | | |
|---|--|
| <ol style="list-style-type: none"> १ ಶ್ರೀ ಮತ್ತು ಪನಾಯತ ಮಲ್ಲಿಸೆಟ್ಟಿಯರ ತಂಪು २ ವೀರ ಸೆಟ್ಟಿ ಕಶ್ಚನೊಬ್ಬನಂ ಕೊಂಡು | <ol style="list-style-type: none"> ३ ಸುರಲೋಕ ಪಾತ್ರನಾದ ಆತಂಗ ಮದವಳಿಗೆ ४ ಕೇತಬ್ಬಿನಿಲಸಿದ ಕಲ್ಲು ಮಂಗಳ |
|---|--|

15

ಅರಸಿಕರೆ ತಾಲ್ಲೀಕು ಕನಬಾ ಹೋಬಳಿ ಗೀಜಿಹಳ್ಳಿಯ ಶಂಭುಲಿಂಗದೇವರ ಪಾಳು ದೇವಾಲಯದ
ಬಳಿ ರನೆಯ ಶಾಸನ.

5'×2'-3"

- १ ನಮಸ್ತಂಗಿರಶ್ವಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತೈ
- २ ಶೋಕ್ಕನಗರಾರಂಭ ಮಾಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||

³ ಅ ಹೊಯ್ಸಿ ಈ ಪರಂಶಿದೊಳ್ಳಬಯಿಸಿದ ವಿನೆಯಾದಿ
⁴ ತ್ಯಾನ ಪುತ್ರನವ್ವೇಷೆಯಂಗ ನೃಪಂಗವೇಚಲದೇವಿಗಂ
⁵ ಮೂವದ್ದು ಏರರಂತೆ ಬಲಾಳ ವಿಶ್ವ ಪುದಿಯಾದಿತ್ಯರೆಂಬ
⁶ ಮುಂಪರುಂ ಪುಟ್ಟಿದರವರೊಳಗೆ ವಿಶ್ವನ್ವಿತನ ವಿಕ್ರಮವೆ
⁷ ಸ್ತೋಂಡೊಡ || ಸ್ವಾಸ್ಥಿನಮಧಿಗತ ಪಂಚ ಮಹಾತ್ಮಿ ಮಹಾಮಂಡ
⁸ ಶೇಕ್ಕರಂ ದ್ಯಾರಾವತೀ ಪುರವರಾಧಿತ್ಯರಂ ತುಂಜುವ ಬಳಿಕಳಿ ಬಿಂದಿ
⁹ ನಳಂದಾಯಾದ ದಾವಾನಂಧ್ಯಾಕುಳಕಮಳವನ ವೇದಂಡಗಂಡ ಭೇರುಂ
¹⁰ ದಮಂಡಳಿಕಬೇಂಡಿ ಕಾಣಪರಮಂಡಳ ಸೂಜೆಕಾರ ಸಂಗ್ರಾಮ ಭೀಮ ಕಲಿ ಕಾಲ
¹¹ ಕಾಮ ಸಕಲವಂದಿವ್ಯಂದ ತಪ್ರಜಿ ಸಮತ್ವ ವಿತರಣ ವಿನೋದವಾಸಂತಿಕಾದೇವೀಲಬ್ಧ
¹² ವರಪ್ರಸಾದ ಯಾದವ ಕುಲಾಂಬರದ್ವಿಮಣಿ ಮಂಡಿಕಳಿಂದಾ ಮಣಿ ಕದನ ಪ್ರಚಾರದ್ವಿ
¹³ ಲಪರೋಳ್ಳಂಡ ನಾಮಾದಿ ನಮಸ್ತ ಪ್ರಸತ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನ್ವಹಾ ಮಂಡಿತ್ಯರಂ ತಳಕಾಡು ಕೊಂಗುನಂಗಲ ಗಂ
¹⁴ ಗಾಂಡಿ ನೋಣಂಬವಾದಿ ಬನವನೇ ಕಾನುಂಗಲ್ಲಿ ಉಷ್ಣಿಂಗಿಸಾಂಡ ಗಂಡಭುಜ ಬಳಿರಿಗಂಗನ
¹⁵ ಸಹಾಯ ಸೂರ ಶಿಂವಾರ ತಿಳಿಗ್ಗಿರಿ ದುಗ್ಗ ಮಲ್ಲಿ ಚಲದಂಕ ರಾಮ ನಿಶ್ಚಂಕ ಪ್ರತಾಪ ಹೊಯ್ಸಿ ಈ
¹⁶ ರ ಬಲಾಳ ದೇವರು ದುಷ್ಟ ನಿಗ್ರಹ ಶಿಷ್ಟ ಪ್ರತಿಪಾಳನಂ ಗೆಯ್ಯು ರಕ್ಷಿಸುತ್ತಿರ ದೇಹರಸಮುದ್ರದ
¹⁷ ನೆಲೆವೀದಿನೇಈ ಸುಖ ಸಂಕಫಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂ ಗೆಯ್ಯು ತುಮಿದೆ ತತ್ವಾದ ಪದ್ಮೋ
¹⁸ ಪಣೀವಿಗಳಪ್ಪಗ್ಗಿಜೆಯಹ್ಯಾಯ ಬಮ್ಮಾಗಾ ಉಂಡಗೌಡಯ ವಿಶ್ಯಾಯ ಮಾಳಗಾಡನ ಚೆಟ್ಟಿಮು
¹⁹ ಕಂಮಾಣಮಾದಿ ಒಜ ಮಾರ ಬೋಧ ಇಪರೋಳಗಾದ ನಮಸ್ತ ಪ್ರಚೆಗಳು ಮೇಲಾಳಿಕೆ ಮ್ಯಾಮ್ಯಿ
²⁰ ಬಳ್ಳಯ ಮ್ಯಾಮ್ಯಿ ಕೇಶವ ಮ್ಯಾಮ್ಯಿ ಹರಿಯಾಣ ಇಂತಿ ನಿಬರುಂ ಜೀಡರದಾಸಿ ಮ್ಯಾಮ್ಯಿನ ಮ
²¹ ಗ ಕಾಟಗೌಡನು ಗೀಜೆಯ ಹ್ಯಾಯ ಮುಖಿಹಂಡಿಯ ಹೆಲಪೇರಿಯ ಸೀಮೆಯಲ್ಲಿ ತಕ್ಕಿಸಿದ
²² ಕೆಟಗೆ ಬಿಷ್ಟ ಗದ್ದೆ ಉಂಬಳಿ ಬಂ ಹಿ ಮುಂಗಂಡುಗದೊಳಗೆ ಕೋಣ ಹಾಳಗೊಣ್ಣಿತ್ಯರ ದೇವರಿಗೆ ಕಾಟ
²³ ಗೌಡ ಬಿಷ್ಟ ಗದ್ದೆ ಕೋಳಗ ಗಂ ವಾತ್ತ ಗೀಜಹ್ಯಾಯ ಮೇಳಿತ್ಯರ ದೇವಗ್ಗೆ ಕಾಟಗೌಡ ಬಿಷ್ಟ ಗದ್ದೆ
²⁴ ಕೆಳಳಗ ಆ || ಮುಖಿಹಂಡಿಯ ಕೆಂಗಳ್ಯಾಯ ಹಾಟಗೌಡ ಹರಿಯಾಗೌಡ ಬನವನಾಯಕ ಹೆಗ್ಗ
²⁵ ಜನಾಕೆ ಅಣ್ಣನ ಮಗ ಕಲ್ಲಾಗೌಡ ಮಾದಿಗೌಡನ ಮಗ ವಿಟಗೌಡ ಮೇಲಾಳಿಕ ನಾವಿಯಾಣ ನಮಸ್ತ ಪ್ರಚೆಗಳು ನ
²⁶ ಹಿತವಾಗಿ ಗೀಜೆಯಹ್ಯಾಯ ಮುಖಿಹಂಡಿಯ ಹೆಲಪೇರಿಯ ಸೀಮೆಯಲು ಜೀಡರ ದಾಸಿಮ್ಯಾನ ಮಗ
²⁷ ಕಾಟಗೌಡ ಬಿಷ್ಟ ಶಿದ ಹೆಟಗೆ ಇಂತಿನಿ ಬರಂತಕವರ್ತ ಇಂತಿನೆಯ ರಾದಿ ಸಂವಷ್ಟರದ ಚೈತ್ರ ಶುದ್ಧ ತ್ರಯೋದಿ
²⁸ ಪದ್ದವಾರ ಉತ್ತರಾಯಾಣ ಸಂಕ್ರಮಣ ವ್ಯತೀ ಪಾತ ದಂದು ಬಿಷ್ಟ ಉಂಬಳಿ ಗದ್ದೆ ಕೋಳಗ ಅಂ ಕೋಳಗ ಪವತ್ತಿಸೊಳ
²⁹ ಗ ಅರಸಿಯ ಕೆಟಯ ಗೊಣ್ಣಿತ್ಯರ ದೇವರಿಗೆ ಕಾಟಗೌಡ ಬಿಷ್ಟ ಗದ್ದೆ ಕೋಳಗ ಗಂ ಮುಖಿ ಹಂಡಿಯ
³⁰ ಮ್ಯಾಲಿ ಕಾಣುನದೇವರಿಗೆ ಕಾಟಗೌಡ ಬಿಷ್ಟ ಗದ್ದೆ ಕೋಳಗ ಆ || ಇಂತೀ ಧಮ್ಮಿಕ್ಕಂ ಪ್ರತಿಪಾಳಿಸಿದವರು ಗಂ
³¹ ಗೀವಾರಣಾಸಿ ಕುರುಕ್ಕೇತ್ಯದ ತಡಿಯಲು ನಹ ತ್ರಕವಿರೆಯಂ ಕೋಡುಮುಂ ಕೋಳಗುಮುಂ ಪ್ರಾನ್ನಲು ಕಟ್ಟಿಸಿ
³² ಸಹಸ್ರ ಬಾರ್ಹಣಿರಿಗೆ ದಾನಮಾಡಿದ ಫಲಪಕ್ಕು ಇಂತೀ ಧಮ್ಮಿಕ್ಕಂ ಕಡಿಸಿದವರಿಗೆ ಗಂಗವಾರಣಾಸಿ ಕುರುಕ್ಕೇತ್ಯದ ದಡಿಯಲು ಸಹಶ್ರ ಬಾರ್ಹಣಿರಿಗೆ ದಾನಮಾಡಿದ ಫಲಪಕ್ಕು ಇಂತೀ ಧಮ್ಮಿಕ್ಕಂ ಕೆಂಂದದೇಇಷಕ್ಕೆ ಇಂದರೆ

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ಅದೇ ಗೀಜಹ್ಯಾ ಶಂಭುಲಿಂಗ ದೇವರ ಪಾಳಿ ದೇವಾಲಯದ ಬಳಿಗಿನೆಯ ಶಾಸನದ ಕೆಳ ಭಾಗದಲ್ಲಿ.

- ¹ ಶ್ರೀಮುಖ
- ² ಧಮ್ಮಿಕ್ಕಂ ಪೊಟ್ಟಿಗೆ ಶಾಸನ ಕ್ರಮವೆಂತಂದಡೆ
- ³ ಕೊಣ್ಣಿಯ್ಯನ ಮಗ ಮೆಯ ಮೆಟ್ಟಿಬಲ್ಲಿಯ್ಯನ ಅಳಿಯಮರ
- ⁴ ಯ ಯಂತಿವರು ಮಾಡಿದ ಧಮ್ಮಿಕ್ಕಂ ಪ್ರತಿಪಾಳಿನುವರು
- ⁵ ಕಾಟಗ ಉಡನಮಗ ದಾಸೆಯ ಬೇವಚ್ಚಿಯ ಬಯಿರಯ ಬ
- ⁶ ಮ್ಯಾಯ ಮೇಳಿಯ್ಯಂಗಳಿಗೆ ಯಂತೀ ಧಮ್ಮಿಕ್ಕಂ ನಡನುವ
- ⁷ ರು ಹಿಂದೆ ಪರೋಳಕ್ಕದೊಳ್ಳಿ ಬಲ್ಲಿಯ್ಯ ಕಿಕ್ಕಂಣ ಹರಿಯಾಣ ಚೊ
- ⁸ ಪ್ರೇಯನುಂ ಕಾಂದದೆ ನಡನುವರು
- ⁹

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ಅದೇ ಶಂಭುಲಿಂಗದೇವಾಲಯದ ಮುಂದೆ ಬಿದ್ದಿರುವ ಅನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—0"×2'—9"

- ¹ ನಮಸ್ತಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಜಾಪಾರಕಾರವೇ || ತ್ರಿಷ್ಣಿಎತ್ಯನೆಗರಾರಂಭ
- ² ಮುಂಪಂಭಾಯ ಶಂಭವೇ ||
- ³ ಮುಂಪಾರಸಾರಸಾನ ವೆಸೆವ ಹೊಯ್ಸಿಕ್ಕಂತಂ || ಅ ಹೊಯ್ಸಿಕ್ಕಂತದೊಳಗಿಯಾದಿ
- ⁴ ದ ವಿನಯಾದಿತ್ಯ ಪುತ್ರನವ್ವೇಷೆಯಂಗ ನೃಪಂಗವೇಚಲದೇವಿಗಂಪ್ರಷ್ಟಿ

५ ದಬ್ಬಿಲ್ಲಾಳವಿಪ್ಪುವುದರೂದಿತ್ಯರು | ಅವರೆಳಗೆ ವಿಪ್ಪನ್ನಪವನಿಕ್ತಮು
 ६ ವೆಂತನೆ || ಮುನಿಸಿಂದರುಣತ ಕಡೆಗಳೇನಿ ಸೂದವಿರೋಧಿನ್ನ
 ७ ಪನಪ್ಪಾಂಗಂ ವಿಪ್ಪನ್ನಪಾಳಂ ಗಪ್ಪುವ ನೋಡನುಪವನುವಿಯಿತರರ
 ८ ಶಿವಿಯಂಗಿನೊಳ್ಳಿ ಬುಧರೋಕಾತ್ಮಕ್ಯರು ನೆಂಬತಾತ್ಮಕ್ಯರಥನೆಂಬಬಾಜ್ಯಾಯ
 ९ ತಾತ್ಮಂದರೆಂಬ ಥರಾಧಾರಕನೆಂಬ ಭೋಗಯುತನೆಂಬುದ್ದು ಬರಾವ್ಯಯನೆಂಬ
 १० ಧರಿತ್ತಿರೆರಸಂ ಲೋಕನುತನೆಂಬೀ ಹೆಚ್ಚು ರುಣಿಂನೋಡೆಹಿಪ್ಪುವ್ವೇ
 ११ ರುನೋಗಯಿಪಂ ಲಕ್ಷ್ಮಿರುನೋಡಬ್ಧಭಂ || ಅವಿಪ್ಪಂಥಾಪನೋಽ ಮಾದೇವಿತ್ತಂ ದೆತ್ತುಪೆತ್ತ
 १२ ಇತ್ತಮುಕ್ತಾದೇವಿ ನರಸಂಹದೇವೋವ್ವಿರುವರನನೂನ ಪುಂಜ್ಯವಿವಿಷುಮುತಿ
 १३ ಯೋಽ || ಕದನದೊಳಾಂತರಾತಿಗಳ ದಂತಿಯದಂತಮನೋತ್ತಿಕಿಂತು ತದೋಬಿದುವನೆ
 १४ ಪೋಯಿಸ್ತೇಕ್ಕಾ ಕ್ಷೇತ್ರಕ್ಕೆಂಬೈ ಸರಕ್ತಕಮಾತ್ಕಂಗಳಾ ಪದದೊಳಂ ಸಮರಾಂಗನೆಗೆ
 १५ ಹಾರಮನೋಟ್ಟಿರೆ ಮಾಟ್ಟನೆಂದೊಡಾತ್ಮಕ್ಯದರ ದೊಳಾಂತಿದಿಚ್ಚು ರುವದೆಷಿಜ್ಞರುಗೋಽನರಸಿಂಹ
 १६ ಖೂಪನಂ || ಆ ನಾರಸಿಂಹನ್ನುಪಂಗಂ ಮಾನಿಸಿಮಾದೇವಿನಾಧಿಯ, ಸುಲಕ್ಷ್ಮಿ
 १७ ನಿಷಯನಾಗಿ ಬಲಾಳಾಳವಿಪ್ಪಾಳಂ ಪುಟ್ಟಿದರ ಥರಾಧರಿತ್ಯಾಯ್ಫಂ || ಮುನಿಸಿಂಬಲಾಳ
 १८ ಧೂಪಂಕ್ತಿಕ್ಷೇತ್ರವೆಸಿಯ, ನಿಕಾಯಂಸಾಧಾನದಿಂದಂ
 १९ ಜಡಿಯನಡುಗುವಬ್ಧಿರುತ್ತಿಯಿಂ, ಬದ್ಗವಿದ್ವಾಪರಿಜಂತೆಯನದೇ
 २० ಕಾಲನೋಽಕಲ್ಪಂದತ್ತे || ಅತನಸತಿಯ ಹೆಚ್ಚು ರುಯಿಂತೆನ ಕಮ್ಮಿಯಿಚ
 २१ ಕೋರೇಕ್ಷಣೆ ಕುಪುದಾಸವೆಯೆನಿಸಿ ನೆಗದು ಮಾದೇವಿಗೆ ವಿಕ್ರಮನೋಮ
 २२ ಪಂತಬಲಾಳಾಳಕ್ಷೇತ್ರಂ ಕೂಪ್ರಾನೆಂಬುದು ತಕ್ಕದೆದಲಾಶಿವಾಯ
 २३ ನಮ್ಮ ಸ್ವಸ್ತಿಸಮಾಧಿಗತ ಪಂಚಮಹಾತ್ಮಿ ಮಹಾಮಹಾಪಂಡರ್ಯೇ
 २४ ಶ್ವರಂ ದಾರಾವತ್ತೀ ಪ್ರರವರಾಧಿಶ್ವರಂ ಶಾಳಪುರಾಜಿಂಧಿ ಬಡವಾನಳಂ
 २५ ದಾಯಾದಾವಾನಾಳಂ | ಪಾಂಡ್ಯಕುಷಕಮಾಳವರ್ಚೇಂದಂ ಗಂಡಬೇರುಂಡಮಂ
 २६ ದಳಿಕ ಬೇಂಟಕಾಷಪರವಂಡಳ ಸಾಂಕೇತಾಣಸಂಗ್ರಾಮಭೀಮಕಲ
 २७ ಕಾಲಕಾಮ ಸರೆಂದಂದಿ ಜನಸಂತಪ್ರಭಜ ಸಮತ್ತರುವಿತರಜವಿನೋರ್ಮ
 २८ ದ ವಾಸಂತಿಕಾ ದೇವಿಲಬ್ಧಿ ವರ ಪ್ರಸಾದರೂಪಾದವ ಕುಳಾಂಬರದ್ವುಮಣಿ
 २९ ಸಮೃತ್ಯಂಜಾವಣಿಕದರ ಪ್ರಚೆಂದ ಮಾಲಪರೋಳಂಡನಾಮಾದಿ ನಮ್ಮ
 ३० ಸ್ತುಪ್ತಿಕ್ಷೇತ್ರಸಹಿತಂ ಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲಿ ತಳಕಾಡುಕೊಂಗುನಂಗಲ
 ३१ ಗಂಗವಾದಿನೆಣಿಂಬಿವಾದಿ ಬಿನವಸೆಹಾನುಂಗಲುಗೂಂದ ಭೂಜಬಳಿರ್ಲ
 ३२ ಗಂಗವಸಹಾಯ ಪೂರನಸಿವಾರಸಿದ್ದಿ ಗಿರಿದುಗ್ರಂಥಮಲ್ಲಿತಲಂಕರಾಪುಸ್ವಂಕ ಪ್ರ
 ३३ ತಾಪಕೆಂಪ್ಯು ಶಪೀರ ಬಲಾಳಾಳಿಂದರು ಪಕ್ಷಧರಿತಿ, ಸುಂದುಪ್ಪಾಗ್ರಹ ಶಿಕ್ಷಿತ್ಯಾ
 ३४ ತ್ರಿಪಾಳಂದಿಂ ರಕ್ಷಿಸುತ್ತುಂ ದೋರಿಸಮುದ್ರದನೆತೆವಿಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ
 ३५ ರಾಜ್ಯಂಗೆಯಂತ್ಯಾತ್ಮಾಮಿರೆ ತತ್ವಾದಪದ್ದೇಶಿರಜೀವಿಪ್ಪಾಪ್ಯಮೆಯಿಂಬ್ರಿ ಮಾಲ್ಲದೇವಗಂ
 ३६ ಅತನಸತಿದಾಹಾ (?) ದೇವಿಗು ಪುಟ್ಟಿದ್ದೀರುಮತು ಶ್ರೀ ರಂಗವಂದನಾಥ ಅತನತಮ್ಮ
 ३७ ಮಂಧಿಮಾಷ್ಟಿಕ್ಷೇತ್ರಬಲ್ಲಿ ಚಂಡಾಸನ ಮಹಿಮೋನ್ಮತಿಯೇಂತಂದೆರಾಜನಗಿರಿ
 ३८, ರಾಜಕ್ಕೆಪಾರಾರ್ಯಾಸುಂದು ಕಟ್ಟಿಸಿ ಕಿಂಬಿರುಂದಿರು ವಿಭುಕ್ಷ್ಯಾ
 ३९ ಮಹಿಂಜಂ ಮಾಲಿಮಾಷ್ಟಿಕ್ಷೇತ್ರಬಲ್ಲಿ ಚಂಡಾಸನಂ || ಅಸ್ತಿವರಿಬ್ಧಿರಿಂ ಕಿಂಬಿಯಂ ಶ್ರೀ
 ४० ಮಂಲಪನ ಮಹಿಮೋನ್ಮತಿಯೇಂತಂದೆಂಡೆ | ಗ್ರಿಜ್ಯಾಹಳ್ಳಿಯಾ ಶ್ರೀಸಂಧುಮೇ
 ४१, ದೇವರದೇವಾಲ್ಯಾಪುನೆತ್ತಿಸಿದಂ ಯಾಸೆವಂತದೇವ ಪ್ರಂದನಿವಾಸ
 ४२ ದತ್ತ, ಸು, ನಿಜಂಧಾರ್ಯ, ಪಾತುಕರ್ಯಾಸಿನಿತ್ಯಂ | ಶ್ರೀರಂಗದಂಡಾಧಿಪ
 ४३ ರಿಂ ಮಂದ್ರಶ್ವರ, ಮೇರ್ಜೆಷ್ಟರಪದದ್ವಂದ್ವ ವಂದರ ಶ್ರೀತಿಪಾನಮುಂ | ರಂಗಪ್ರತೀಚಿ
 ४४ ರಜೀಭಾರ್ಯಾಂ ? ಮೇದಿನೀ ಚಂದ್ರತಾರಕಂ || ಸಂಭುಮೇಳೇನ್ನರದೇವರ ಶ್ರೀಪಾದಪದಾರ್ಥ
 ४५ ರಾಧಕರುಮಾಪ್ತಲಿಂಗಂ ತಾಪು ಕಟ್ಟಿಸಿದಕ್ಕೆಯೆ ಕಳಗೆಗೂಡ
 ४६ ಗಿನಂ ಸಲಗಿ ಹನ್ನೆರಡಬೀಳಿಗೆ ಸ ನ ಮೇರ್ಜೆನ ರದೇವರಿಗೆ ಕೊ ನಂ||
 ४७ ಬ್ರಹ್ಮಜಾರಿ ಹಾಮಾನಂಭಟ್ಟಿರಿಗೆ ಸ ನ ಕೊ ಇ ಕೇಸಿರಾಜಿಗೆ ಇ || ಕೇಸವ
 ४८ ಧಿಟ್ಟನಮಾಚೆಯು ಕೊ ಇ ಅನೀರಬ್ಧಿಗೆ ಕೊ ಇ ಬಲದೇವಗೆ ಕೊ ಇ ಕಾಂಗಳಿನಾಡುಯುಗೆ ಕೊ ಇ ಬ್ರಹ್ಮೇ
 ४९ ಶ್ವರದೇವರಿಗೆ ಕೊ ಇ ಹಿಪ್ಪುಯ್ಯಂಗೆ ಕೊ ಇ ಹಾಕಿಸೆಪ್ಪಿಬೆಂಮ್ಮುಗೆ ಪರಿಯಂತ್ಯಾಲ್ಲಿ
 ५०, ಸಹಿಯಾ ನಿಕ್ತಿಸಾರಕುವಂತಾಗಿ ಯಾಕ್ಕಿದಗದ್ದೆಕೊ ಕಲುಕುಟಿಗನ ಮಾಜೋಜಿಗೆಯಿ ಕೊ ನಂ
 ५१ ಸಂಭುಮೇಳೇಶ್ವರ ದೇವರ ಹಾದೊಂಬ ಕಂಬ ಶಾ ಅ ಹೊದೊಂಬವಾಕುವಂತಾಗಿ ಮಾಲಾಕ
 ५२ ಮಂಪಂಗ ಯಾಕ್ಕಿದಗದ್ದೆಕೊ ಉ ಕಲಂ ಉ ಕಲುಕುಟಿಗ ಮಾದೊಂಬಕೆಯಿ ಕೊ ಇ ಹಿರಿ
 ५३ ಯಾಕೆಂಬೆಯು ಕೆಳಗೆ ಸಂಭುಮೇರ್ಜೆಶ್ವರದೇವರಿಗೆ ಹೆಲಪ್ಪಳಕಂ ಇಂ ಗಡ್ಡ ಸ್ತುಪುಲವೇರಿಯುಕೆ
 ५४ ಯಾಕೊ ಉ ತಜ್ಜೆಯುದ ಹಾಳಕೆಯೊ ನಂ ಕಂಬಹಾಳಕೆಯೊ ಉ ಹತ್ತಿಯಹಾಳಕೆಯಿ
 ५५ ಕೊ ಉ ! ಸಂಭುಮೇರ್ಜೆಶ್ವರದೇವರ ಶ್ರೀಕಾರ್ಯಾಸ್ಕೆ ವರಿಜೀಯಮೇಳಜೀಯ, ಯಾಪತ್ತಿನಭೋಗ
 ५६ ನಿವೇದ್ಯಕುಂದಿದರೆ ಹಾಳಾಕುಪ್ಪೆಯಲ ಬೀಳ್ವಾರು || ಯಾನ್ವೀಧಮರ್ವಪ ಪ್ರತಿಪಾಳಿಸಿದವ
 ५७ ರು ಸಹನ ಕವಿಲೆಯಂ ಸುಜಾಂದಕೊಂಡಂ ದೇಖಿಯಕೊಳ್ಳಾಗು ಸಹಿತಹನ

- ⁵⁸ ಸ್ವಭಾವ್ಯಂ ಇಗ್ರ್ಹ ಗಂಗೆವಾರಣಾಸಿಯಲು ದಾನಮಾಡಿದ್ದರಿಂ ಬಹುಭಿವ್ರಾತನುಧಾ
⁵⁹ ದತ್ತಾ ರಾಜಭಿನ್ನಗರಾದಿಭಿಃ । ಯಂಸ್ಯಯಸ್ಯಯಾದಾಧೂಮಿ ಸ್ತಂಷ್ಟಂ ತಸ್ಯ ಮಹಾಫಲಂ ಸ್ವದ
⁶⁰ ತಾತ್ತಂ ಪರದತ್ತಂ ವಾಯೋಹರೇತಪನುಂಧರಾಂ । ಪಣ್ಣಿವರ್ಣಸಹನಾಃಽ ವಿಷಾಂ
⁶¹ ಯಾಂಜಾಯತೇಕ್ರಮಿಃ । ಯಾತ್ರಾಧಷ್ಟುಂ ಮುಂ ಕೆಡೆಕೆಡಿಸಿದ್ದರು ಗಂಗೆವಾರಣಾಸಿ
⁶² ಯಲು ಗಯೆಲು ಕರುಕ್ಷೇತ್ರದಲು ನಹನ್ತು ಕವಿಲೆಯಂ ನಹನ್ತುಬಾ
⁶³ ಹೈ ಇರಕೆಂದಪಾತ್ರಕೆಹೋಹರು ॥ ಬಿಂಜನಮಗ ರೂಧಾರಿಕೇತೋಜ
⁶⁴ ಶ್ರೀರಾಮಗುರುಭ್ರಾಂತಮಃ ಸೆಟ್ಟಿಯ

18

ಅದೇ ಗೀಜಿಹಳ್ಳಿಯ ಶಂಖಲಂಗ ದೇವರ ಪಾಳಿದೇವಾಲಯದ ಬಳಿ
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'—3"×1'—9"

- ¹ ಶ್ರೀಮತು ಬಮ್ಮೆಯ ಕೆರೆಯ ಮಾ
² ದಯ್ಯನ ಪುತ್ರನಮಗ ಸೂಲದ
³ ಬೈಚಗೌಡ ಜಾವಗಲ್ಲ ಕಾಳಗದಲ

⁴ ಗೀದಹಳ್ಳಿ ಹರಿದರ ಶ್ರೀಮಾಂತ್ಸುರದ . ಸತ್ತಲಬೀರಗಲು

⁵ ಬಂಕಾಪುರದ ಗುರುಗಳು ಕೈಲಾಸಕೆ ಹರಸಿದರು

19

ಅದೇ ಗೀಜಿಹಳ್ಳಿಯ ಉರಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—0"×1'—6"

- ¹ ನಮಸ್ತಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರ ಕಾಮರಹಾರವೇ.....
²
³ ಕ್ಷಣಿದ್ ಹೊಯ್ಯಾಂಭೇಧಿ ಯಸೆವುದತಿ ಗಂಭೀರ
⁴ ಅ ಹೊಯ್ಯಾಂಭೇಧಿವದ್ವರ್ಣನ ಸುಧಾಕರ ..
⁵ .. ವರಗಂ ಪದ್ಧಲದೇವಿಗಂ ಪುಟ್ಟಿದ್ ..
⁶ .. ಹೊಯ್ಯಾಂ ವೀರನಾರಸಿಂಗದೇವನೂ ..
⁷ ನರಸಿಂಹನರಸಿ ..
⁸ ಸೋಮನಾಥಾಲಯವ .. ಕೇಶವಪುರ
⁹ ಕಮಳಾಭಿರಾಮ ..
¹⁰ ಕೇಶವಪುರವೀ
¹¹ ವಿಮಳ ಗುಣಾಸಿತಂ ಗೆಕ್ಕಲಸೆಟ್ಟಿಗಿಳಾ
¹² ಭಾಗ .. ನಾಥಕುಲ .. ಉತ್ಸರ್ಪದಾ
¹³ ಬ್ರಾಹ್ಮಾಧಕ ತ್ರಿಲೋಚನದೇವಗುರುಹರಿಹ .. ಶ್ರಯಮಾ
¹⁴ ಗ .. ರಿಂತು ಅಂಗನೆಯುತ್ತಿರ್ವಾಪ್ಯವೇಮಾ
¹⁵ .. ಪ್ರತಿಪ್ರಸ್ತಾನಸ್ತಂಭಮ್ಮುಂ ನೆನಲೆಕ್ಕಲಸೆಟ್ಟಿಪೆಂಘ
¹⁶ ವಡೆದಂ ವಿಶ್ವಂಭರಾ ಚಕ್ರದೋ ॥ ಕುಡುವುದು
¹⁷ .. ರುಚಿರಧಮ್ಮ .. ಶನುಮಾಪ್ಯ .. ಎಕ್ಕಲಸೆಟ್ಟಿ
¹⁸ .. ಮಾಗೆಕ್ಕಲ ಸಮುದ್ರಮಂ ಕಟ್ಟಿಸಿದಂ । ಸ್ವಾತಿನಮಸ್ತ
¹⁹ ಭುವನಾಶಯಂ ಶ್ರೀ ಪ್ರಿಧೀಪಳಿಂ ಮಹಾರಾಜಾಧಿರಾಜಂ ಯಾ
²⁰ ದವಕುಳಾಂಬರದ್ವಾಮಣಿ ಸವ್ವರ್ಣಜ್ಞ ಚೂಡಾಮಣಿ ಮಗರರಾ
²¹ ಜ್ಯೇಷಣ ಸಿಮಾರ್ಥನ ಚೈಕ್ಕರಾಜ್ಞ ಪ್ರತಿಪಾಂಚಾಯ್ಯಾಂನಾಮಾದಿಸಮ
²² ಸ್ತ ಪ್ರಸಸ್ತಿ ನಹಿತಂ ಶ್ರೀಮತು ಹೊಯ್ಯಾಂ ವಿಷಾರ ನಾರಸಿಂಹದೇವರು
²³ ದೋರನಮುದ್ರಿದ ನೆಲೆವೀಡಿನೊಳು ಸುಖತಾಕಥಾ ವಿನೋದದಿಂ
²⁴ ರಾಜ್ಯಂಗೆಯ್ಯಾತ್ರೀ ಶಕವರ್ಣ ಗಳಿಳನೆಯ ಸಂಘ
²⁵ ಜಿತ್ತಂದಪ್ತರದ ಚಯಾತ್ರ ಸು ಇ ಸೋಮವಾರದಂದು ಸ್ವಸ್ತಿನಮ
²⁶ ಸ್ತ ಗುಣಗಳ ಸಂಪನ್ಮೂರ್ಖ ಕೇಶವಪುರವಾದೇಳವರೆಲ್ಲಂ ಅಶೇಷ
²⁷ ಮಹಾಜನಂಗಳು ತಂಪುಗೆ ಕಾಲುಹಳ್ಳಿಯಾದ ಗೀಜ
²⁸ ಹಳ್ಳಿಯ ಪೂರಮುಂದಣ_ಎಕ್ಕಲ ಸಮುದ್ರವನೆಕ್ಕಲಸೆಟ್ಟಿ_ಕಲ್ಲನೆಟ್ಟಿಗೆ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ
 ಕೆಱಿಗೆನ್ನ
²⁹ ದಗಿ ಕ್ರಮಚೆಂತಂದರೆ ಆ ಕೆಱಿಯ ಪೈದರೀಯ ಕಾ..ಯಂದ ಗಡೆ ಸಕಂ ೪೦ ವಾಳಗೋ
³⁰ ದಂ ಕೆಱಿಯ ಬಡಗ ಕೊಡಿಯ ಗಾಡರ ಭೂಮಿಯಂ ಪಡುವ
³¹ ಲು ಬೆಂಕ್ಕರೆಯ ಬೆಂದ್ದಲೆ ಕಂಬ ೩೦..... ಗಂಡಹೆಂ ..

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ಅದೇ ಗ್ರಾಮದ ತಳವಾರ ಮುನಿಗಾನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.
ತೆಲುಗ್ಗಕ್ಕರ.

'4×2'

1 ಸರ್ವದಾರಿ ಸಂಪತ್ತರ ಪಾ	6
2 ಲಾಗುಣ ಬ್ರಿ ರೋ	7
3 ಕಂಬರ	8
4 ಲಪ್ಪೆ	9 ಕೊಡಗಿ ಮುಂಡೇಮು
5	10 ನಿಮಂಕು ಯಿಚ್ಚಿನ ಶಾಸನಂ ||

27

ಅದೇ ಹೊಬಳಿ ನಿಲಷ್ಟೂರ ಗ್ರಾಮದಲ್ಲಿ ಉರ ಮುಂದೆ ಅಲದಮರದ ಕೆಳಗೆ ನಟ್ಟ ಕಲ್ಲು
ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ.

1'-9"×2'-0"

1 ಕಾಮ ಚಂಮರ	4 ಪಟ್ಟ ಬೆರಟಾರ್ಟರ್ ಏರಿ
2 ತು ನಿಕಾಲಿ ಛೊಫ್	5 ಯಿಲ್ ತೂಮ್ಪು ಈವ
3 ಮಣ್ಣಲ್ಲತ್ತತ್ತಪ ಬ್ರಹ್ಮ	6 ತ್ತತ.

28

ಅಡ್ಡಗಲ್ಲು ಹೊಬಳಿ ಗ್ರಾಮದಲ್ಲಿ ಗ್ರಾಮದ ಪಟ್ಟೆಲ್ ರಾಮಯ್ಯನವರ ವಾವಿನ ತೋಪಿನಲ್ಲಿ ಹುಟ್ಟುಬಣ್ಣೆಯ ಮೇಲೆ
ತೆಲುಗ್ಗಕ್ಕರ.

1 ರೆಂಡವಯಾನಿಕ ಮುನಮು	5 ದಿ ವಾರು
2 ಗಾನುವೀರಭದ್ರ ದೇವರ್ಯಕು ..	6 ವಾಪಾನಪ್ಪೋ
3 ಜಿ .. ಕೊಡಗಿ ಆಖುವಾನು	7 ದುರು
4 ಧಕುತುಲುನಡಿ	

29

ಅದೇ ಹೊಬಳಿ ಬ್ರಿರಗಾನಪಲ್ಲಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ
ತೆಲುಗ್ಗಕ್ಕರ.

1 ವಿಕಾರಿ ಸಂಪತ್ತರ ಕಾರ್ತಿಕ ಸು ಱಂ	4
2 ಬುಧವಾರ ದಾನನಿಗಾರಿ	5
3 ವಾಜಕವುಡಿ ಜೀನು	6

30

ಅದೇ ಹೊಬಳಿ ಕೊತ್ತೂರ ಉರ ಮುನ್ನೆ ಇರುವ ಕಲ್ಲು
ತೆಲುಗ್ಗಕ್ಕರ.

5'×2"

1 ೦೦ ರಮನಯಿ	4 ೦೦ ಯಾಗು ದೇವನಕು
2 ೦೦೦ ನಂಬಿ ನನಾ	5 ಯಾಚಿನಚೀನು
3 ೦೦ ಯನಿವ್ರೋಬಿಲ	6 ಕುರೆಪರುತಟಿನಾ

31

ನೆಲವಂಕ ಹೊಬಳಿ ಚಾಕನಪಲ್ಲಿ ಗ್ರಾಮದಲ್ಲಿ ಉರ ಮುಂದಿನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.
ಹೆಳಗನ್ನಡಕ್ಕರ.

ಪ್ರಮಾಣ 4' × 4"

1 ಸ್ವೇಶ್ತ್ರೀ ರಚ್ಚಿವಾಡಿ ಎಬಿವೆ ಲಕ್ಷ್ಯಯುಂ ಕೆಳಣ್ಣಿ ಕೆಲ್ಲಾಪುರದಲು
2 ಜಯಸ್ತಂಧವಂ ನಟ್ಟು ಪರದ್ವೀಫಿಂಟೆಯ ತದಿಯಕೊಪ್ಪದಲು ಆಹೆಮು
3 ಲ್ಲಾನ್ನ. ಡೆಕೆಣ್ಣ ವನಾನೆ ಕುದುರೆ ಪೆಟ್ಟೋ ಬಣ್ಣಾರಮುಂಕೊಣ್ಣ ಕೌ

- ⁴ ಪ್ರಕ್ರಿಯೆನಂತಹ ರಾನ ಒಜೆಯಾರ್ ಶ್ರೀ ರಾಜೇನ್ದ್ರ ದೇವರ್‌ಗೆ ಯಾಣಿ (ಇಲ)
⁵ ಅಪುದು=ನಕವಚ್ ಎಲ್ಲ ಅನೆಯ ವಿಜಯ ಸಂವ
⁶ ತ್ಸರಂ ಪ್ರವಶಿತ್ತಿನೆ ಶ್ರೀಮತ್ ನೈನಾಪತಿ ಒಕ್ಕೆ ತ್ತು ಗಣಿಂಜ್ಞ
⁷ ನಾರಾಯಣಂಚೋಳನ ಸಿಂಗಂಮಾಜ್ಞ ಪ್ರಯ್ಯನಪ್ಪ ರಾಜರಾಜ
⁸ ಬ್ರಹ್ಮಾ ದಿರಾಜರ್ ಮಹಾರಾಜವಾದಿ ಎಬುನಾಸಿರವುಂ ಪುಲನಾ
⁹ ದು ಎಬುವತ್ತುಂ ಮುಂಬಿಕನಾಡು ಮುನ್ನೊ ಟುಂ ಆಬುತ್ತುಂಬ
¹⁰ ಲ್ಲಾರಬೀಡಿನಲ್ಲ ಸುಖನಂಹತ ವಿನೋದದರ್ ಆಬುತ್ತಿರೆ
¹¹ ಚೋಳನ ದಿನದಲ್ಲ ಪೋಲೆಕೇಸಿಯೆಂಳಿ ಹೋಗಿಪುಲಮಣಿ
¹² ಯಲ್ ಕಾದಿ ಅರಸರ ಮುಂನ್ನೆ ಕೊರನೆಲ್ಲಿಯುಂ ನೆಲವಂಕೆಯೆ ನೊ
¹³ ಡೆಯುಮುಲ್ಲಾನ ಪುರಸರ ಮಗನೋವರಸರಪ್ಪ ಹೊನೆ ಮು
¹⁴ ಛ್ಯಾಗಣಿಂ ಮಾಟುವಕ್ಕೆ ರಾಮಕಾಯ್ಯ ರಭಿಮಂದುರದೆಡೆ ರಾ
¹⁵ ಮುಂಮುಟಿವರ ಭಿಮಂರಾಜೇನ್ದ್ರ ಚೋಳಪ್ಲಾವಾದಿತ್ತುಂ ನೆಲವಂ
¹⁶ ಕೆಯಕೆಂಬೆಯಂಕಟ್ಟಿ ಅರಸರಮುನ್ನೆ ಕಾದಿ . . . ಜಿದು
¹⁷ ಬೀರಸಗ್ಗೆ ಬಂಬಿದೆದರ್ ಬನ್ನಾ ತೆರಿಮಾಡಿದ ಕಲಾಜುಡು

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ಅದೇ ಕಲ್ಲಿನ ಸಮಿಂದಲ್ಲಿ ನಷ್ಟಿರುವ ವೀರಗಳು.

ಹಳಗನ್ನ ದಾಖಲೆ.

4' × 3' - 6"

- | | |
|--|--|
| ¹ ಸ್ವಸ್ತಿ ಪುಲಿಮಣಿಯ ಕಾಳಿಗೆದಲು ನೆಲವಂಕೆಯೆ ನೊಡೆಯು | ⁵ ಯಕೆಕಗೆ ಮೂವತ್ತು ಕೊಟಗಿಗಧ್ಯೇ ಕೊಡಗೆ |
| ² ಚೋವರಸರಮುನ್ನೆ ಚೋವಂಕರಗನ ಮಗಂ | ⁶ ಯುಂನೆಲವಂಕೆಯೆ ಹೊನಕೆಂಬೆಯು |
| ³ ಚೋಯಗಣಿಂ ಆಳಿನ ಮುನ್ನೆ ಪಟಿದು ಬೀರ | ⁷ ಕಳಗೆ ಮೂವತ್ತು ಕೊಟಗಿಗಧ್ಯೇ |
| ⁴ ಸಗ್ಗಂಬಿಡೆಂ ಇವಂಗೆ ಕೊರನೆಲ್ಲಿಯುಕೆಯೆ | ⁸ ಕೊಡಗೆಗೊಟ್ಟಿರು |

33

ಅದೇ ಹೋಬಳಿ ಜೋಡಿ ಸಾಕಮ್ಮನ ಕೊತ್ತುಪ್ಲಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿರುವ ವೀರಗಳು.

ಹಳಗನ್ನ ದಾಖಲೆ.

ಪ್ರಮಾಣ 5'-0" × 4'-0"

- | | |
|---|------------------------|
| ¹ ಸ್ವಸ್ತಿಶ್ರೀವಯ್ಯಾಮ್ಮಾ ಮಹಾರಾಜಾರ್ಥಿತು | ⁶ ಈ ಕಲಾಜುಮು |
| ² ವೀರಾಜ್ಯಂಗೆಯೆ ಚೋರಯ್ಯನೆಲವಂಕಿ ಆ | ⁷ ಉವೋ |
| ³ ಧ್ಯಾನ್ತರಸಿದ್ಧಿ ಅಳಿತ್ತಿರೆ ಚೋರ | ⁸ ಕೃರಕೆಂಬ |
| ⁴ ಯ್ಯಾನವೆಸದಿ ಧಂಗುವ | ⁹ ಲಾಗದು |
| ⁵ ಕಲ್ಲು | |

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ಅದೇ ನೆಲವಂಕಿ ಹೋಬಳಿ ಕರೆಟ್ಟಿಪ್ಲಿ ಕರೆಯ ಕೆಳಗೆ ತೋಪಿನಬಳಿ ಹುಟ್ಟುಬಂಡೆಯೆಮೇಲೆ.

ತಲಗು ಆಖಲೆ.

- | | |
|------------------------------------|----------------------------------|
| ¹ ವಿಘುನಂವತ್ತುರದ ಅಶ್ವಿ | ³ ಕೊತ್ತುಚರುವಕುಯಿಷ್ಟಿನ |
| ² ಜಬಿ ಲಾಕರೆಟ್ಟಿಪ್ಲಿಯುಂರ | ⁴ ಮಾನ್ಯ |

ಮೈಸೂರು ದಿಸ್ತಿಕ್ಕಿನ ಶಾಸನಗಳು.

ಭಾವುರಾಜನಗರದ ತಾಲೀಲ್ಕಾ.

35

ಉಮ್ಮೆತ್ತಾರು ಹೋಬಳಿ ಕನಕೆಯಲ್ಲಿ ತೋಡಿನಬಳಿ ಹೊಲದಲ್ಲಿ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿಶ್ರೀ . . . ರಾಜ
- ² ಭೂಡುರು . . . ನೊನ್ನ
- ³ ನ್ಯಾನಣಣಿಯ್ಯಾಮುಡಿ

- ⁴ ಫಿದರ್ಕಲ್ಲಿ ನಿಲಸಿದಂ ಜ್ಞಾ
- ⁵ ನ . . . ಪಂಡಿತಂ . . .

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ಸಂತೇ ಮಾರಹಳ್ಳಿಹೋಬಳಿ ಹೊಂಗನೊರಿಗೆ 1 ಮೈಲು ದೂರದಲ್ಲಿ ಗಂಗವಾಡಿಯ ಗ್ರಾಮ ನಿರ್ವೇಶನದಲ್ಲಿ

3'—6"×2'—6"

- ¹ ಸ್ವಸ್ತಿಶ್ರೀ ಏರದೇವರಾಯ
- ² ಪೂಡುರು ರಾಜ್ಯಂಗೈವಲ
- ³ ವಿರೋಧಿ ಸಂಪತ್ತರದ ಕಾರ್ತಿ
- ⁴ ಕಟುಗನೇಲ್ಲಾ ನಂಜ
- ⁵ ರಸವೋಡೆಯರು ವೂರ

- ⁶ ನಂಜನಾಥದೇವರ ಶ್ರೀಕಾರ್ಯ
- ⁷ ಕ್ಕೆ ಬಿಷ್ಟು ಮಂಗಿ ತೆಂಬಿಗೆ ನಾಮ್ಮ
- ⁸ ಬ್ರೇಡಿಗೆ ಸಹ ಮಾನ್ಯವಾಗಿ ಬಿ
- ⁹ ಖ್ಯಾಕೊಷ್ಟರು ಈ ಧರ್ಮವನ
- ¹⁰ ಲಿದವ

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ಅದೇ ಹೋಬಳಿ ಕುದೇರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಹೊಲದಲ್ಲಿ

4'—6"×2'—6"

- ¹ ಸ್ವಸ್ತಿಶ್ರೀ ಶರವರ್ಣ ಱಳಿ . . .
- ² ರಘುದಿ ಸಂಪತ್ತರದ ಪುಷ್ಟಿ ಬ ೧೦
- ³ ಮಂ ಶ್ರೀಮಂ ಮಹಾಮಂಡಲೇಶ್ವರಂ
- ⁴ ಶ್ರೀವೀರ ಚೆಂನಂಜರಾಯವ್ರಾ
- ⁵ ಜೆಯರಿಗೆ ನಲುವ ಮಹಾ ಪ್ರಧಾನಿ
- ⁶ ಸಿದ್ಧಯ್ಯರಾಪುತ್ರರ ಸಿರೂಪದಿಂ
- ⁷ ಸೋಮಾರಸ ಪುಂತ್ರೀಶ್ವರ ಕುದಿ
- ⁸ ಹೇರ ಪ್ರಭುಗಳು ಅಭಾಧತ ಪ್ರ

- ⁹ ಜಗತನು ಮತದಿಂಬ
- ¹⁰ ಯಿರಣಪುರಾಚಾರಿಗೆ
- ¹¹ ರಾಖತ್ತಪುರನೆಂದ್ರಾ ಕಟ್ಟಿಸಿ
- ¹² ಅ ಪುರದೋಳಗಾದ ಮಂಗಿ ಮ
- ¹³ ನೆವಳ ಅನುಭವಿಸು . . .
- ¹⁴ ರಗುತ್ತಿಗೆ ಭೂಮಿ ಇಂಂಂಕ್ಕೆ
- ¹⁵ ಸಿದ್ಧಾಯ ಗ ೨೦॥ವನು
- ¹⁶ ತೆಂಬಿವೆಂಬ್ಬುಕೆಂಟ್ಟಿ . . .

38

ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಹರದನಹಳ್ಳಿ ದೊಡ್ಡಕೆರೆಯ ತೂಬಿನ ಬಲಭಾಗದ ಕಟ್ಟಿಗೆ ಹಾಕಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

- ¹ ನಾಥಾರಣ ಸಂಪತ್ತರ
- ² ದ ಕಾರ್ತಿಕ ಶುಧಿ ಇಲ್ಲ
- ³ ಹರದನ ಹಳ್ಳಿಯ
- ⁴ ಸೇನಚೋದ ಲಂಗಿ

- ⁵ ಪ್ರಯ್ಯಾನಪರ ಮಕ್ಕಳ
- ⁶ ಇ ರಾಮಪ್ಪನವರು
- ⁷ ಕಟ್ಟಿತ್ತುತ್ತಂಬು ಶ್ರೀ

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ಅದೇ ಹರದನಹಳ್ಳಿಯ ಸಮಾಪ ಅಣಿಕಟ್ಟಿನಬಳಿ ಶಾಸನದ ಕಲ್ಲಿನಲ್ಲಿ

6—3×3—9

- ¹ ಶಂಭಮನ್ತ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯಾದಯ
- ² ಶಾಲವಾಹನಶಕ ವರ್ಣ ಱಳಿಳಂನೆಯಾ
- ³ ಬಹುಧಾನ್ಯ ಸಂಪತ್ತರದ ಪುಷ್ಟಿ ಶು ೧೦ ಲು
- ⁴ ಶ್ರೀಮಂ ಮಹಾ ಪುಂಡರೇಶ್ವರ

- ⁵ ಮನಾಯಕರ ನಾಯಕರು
- ⁶ ನಾಡನಾಳುಪಲ್ಲಿ
- ⁷
- ⁸ ಹರಿಹರೆ ಗೆ ಕೊಟ್ಟಿದು

⁹	¹² .....ಮುನ್ಹಿಪ್ಪೊರ್ವ.....
¹⁰ ಸುಂಕ.....ಸರ್ವದಾಯ	¹³ ಗೋಬಾಹ್ಯಾಜಿರ ಕೊಂಡಪಾಪಕೆ ಹೋಕೆ.....
¹¹ .....ದಮನಾಯಕನು ತಂನ.....	¹⁴ ಈನನ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

40

ಅದೇಹೋಬಳಿ ಗುಡ್ಡದ ಚನ್ನಾ ಪುರಕ್ಕೆ ಸೇರಿದ ಸರ್ಕಾರಿ ಬಂಜರು ಜವಿಾನಿನಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ

¹ ರಾಧಿರೋದ್ಯಾರಿ ನಂವತ್ಸರ	⁴ ಗಯಾಪನಾಯಕಕ
² ದ ಚಯಿತ್ರ ಸುಧ ಲಾ	⁵ ಷಿಸ್ತ ಮಂಟಪ ನಮು
³ ರಾಮನಾಯಕರ ಮ	⁶ ಶ್ರಿವಾಯ ಶ್ರೀ ಶ್ರೀ॥

41

ಅದೇ ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಪುರ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಹಾಳುಕೋಣೆಯ ಸಮಾಪದಲ್ಲಿ 1ನೇಯ ಕಲ್ಲಿನಮೇಲೆ

3'—6"×2'—9"

¹ ಜಯಸಂಪತ್ತರದ ಶ್ರಾವಣ ಬ ಗಂ ರಲು ತೊಂ	³ ಮಾಡರನ
² ಡನೂರ ದೇವರ ಮಾಡಿಗುಡನ ಮಗ ದೇವಂಜ	⁴ ನಿಲಸಿದ ಕಲ್ಲು

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ಅದೇ ಹಾಳು ಕೋಣೆಯ ಬಳಿ 2ನೇಯ ಕಲ್ಲಿನ ಮೇಲೆ

4'-6" × 3'-6"

¹ ಸ್ವಸ್ಥಿಶ್ರೀ ಭಯಾಭ್ಯಾದಯ ಶಾಲಿವಾಹನ ಶೆಕ ವರುಷ ಇಳಂ	³ ಮಾಡರನ
² ವರ್ತಮಾನವಾದ ವಿಖಾರಿ ನಂವತ್ಸರದ ಫಾಲ್ಗುಣ ತು ಇ ಲು ಶ್ರೀಮಾ	
³ ನರಸಯ್ಯನವರ ಸಿರೂಪದಿಂ ಪರದ	⁴ ಅರನರು ಕ
⁴ ಗುತ್ತಿಗೆಯ	⁵ ಯಕ್ಕಿ ಪಡೆಯಾಗಿ ಕೊಳ್ಳು
⁵ ನೂರ ಗ್ರಾಮವ.....	

(3 ಪದ್ಭಿಗಳು ಸರೆದಿಬೆ)

⁶ ತುಡಿಕೆ	
⁷ ಮನೆಕಳತೋಳಿ	⁸ ಬಿಳ್ಳಿರು
⁸ ಭೋಗ ತೇಜನಾಂತ್ರಾಘ್ಯಾವನು ಅಗುವಾದಿ	
⁹	
¹⁰ ಅಕ್ಕರದಲು ಹನ್ನೆ ರಪು ಪರಹ	¹¹ ಪಾಗಿ
¹¹	¹² ಕೆಱಗೆ
¹²	¹³ ಅನ್ಯಾಯ ಅದಕು ಇಲ್ಲ ಅಚೆಂದಾರ್ವರ್
¹³	¹⁴ ನ್ಯಾನೆ ಮಾನ್ಯ

43

ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಸತ್ಯಮಂಗಲದ ರಸ್ತೆಯಲ್ಲಿ 19ನೇಯ ಮೈಲಕಲ್ಲಿಗೆ 1 ಪಲಾಂಗು ದೂರದಲ್ಲಿರುವ ಕಲ್ಲು.

¹ ಸ್ವಸ್ಥಿ ಸಮವರ್ಷಾಪ್ರೋಂಭ್ಯೋನೂಣನಾಲ್ಯಾನೆಯ ಚಿತ್ರ
² ಶ್ರಾವಣ ಮಾಸದ ಕುಡ್ಡ ದನವಿನೇಮುವಾರದನ್ನು ಮು. ಉಂಟಾರ ನಾಯಿರ ಒ
³ ಚಾಬ್ಬಿರುಂ ಮಲ್ಲಿಯುನುಂ ಮಾಡಿಸಿದ ದೇಗುಲಕ್ಕು ಕೊಳ್ಳು ಮಣಿಂದಿರಗಾಲಪ್ಪದಿಕ್ಕರ್
⁴ ಇಂಗಂ ಇದನಾವನಿಡಿದನಿಡಿವರಂಕೆಱಿಯು ವಾರವೆಯುಂ ವಾ
⁵ ರಣಾಸಿಯುಂ ಕವಿರೆಯುವನಿಡಿ ಬ್ರಹ್ಮ ತಿಕಾಣಂ ಸ್ವದತ್ತಾಂಪರೆ
⁶ ದತ್ತಾಂ ವಾಯೋಹರೇತವನುಂಧರಾಂ ಷಷ್ಟಿವರ್ಷ ಸಹನಾಣಿ
⁷ ವಿಷ್ಣುಯಾಂ ಜಾಯಾತೇ ಕ್ರಮಿ

ಮೈಸೂರು ತಾಲ್ಲಿನ್ ಕಿನ ಶಾಸನಗಳು.

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- ಮೈಸೂರು ಹೋಬಳಿ ಕುರುಬಾರಹಕ್ಕಿಯಬಳಿ ಜಮಾದಾರು ಮನೆಯ ಸಮಾವದಲ್ಲಿ ನಡ್ಡಿರುವ ಕಲ್ಲು.
- ¹ ಸರೋಜ ಸಂಸಿಧ ಮೂಲಕ್ಕೆಂದು ಹನ್ನೆರ್ವತ್ತಿ:
 - ² ದಾನ ವಾಹೋಗ್ರ ವಿದೆ ವಿಹಿತಕ್ಕೆ ಕ್ಕಿ ರಕ್ಷಾಕ್ರಮಃ ಬಿಭಾಜತ್ತಬರೋ
 - ³ ರು...ದೊಂಬ್ರಿ ಉಪಹಾಸಾಂಮಾಜಿ ಸರ್ವೋಂನತ್ತಿ ಇಮಾ
 - ⁴ ನೀತ್ಯರ ಸಂಧವೋಗುಣವತಾಂಸೀ ಮಾನ್ಯಸಿಂಹೋನ್ಯಃ | ಕರಾರೀಸಾ
 - ⁵ ಇವಾಂಕಸ್ಯ ಧರೇದ್ಯಸ್ಯ ಧರಾಪತೇಃ | ನಿತ್ಯದಾನರತಾಂಯಾತಿ ಮಹಾರಾ
 - ⁶ ಜ ಸಂಪದಾ | ದಿಕ್ಕಾಮಿನೀಕುಬತ್ತಿಫಿಫಾರಕೀತಿಃ ಬುಕ್ಕಾಂಬಿಕಾಜ
 - ⁷ ಲರದುಗ್ರಿಪಯೋಧಿ ಚಂದ್ರಃ | ಲೀಲಾವಶಿಕೃತ ವಿರೋಧಿನ್ಯಾಂಲ ಲಕ್ಷ್ಮಿಃ ಹೋ
 - ⁸ ಇಂವಿನೆಪ ವಿಜಯಾಯ ಪುರನ್ವಾತಾ ಚುಳಿಕೀ ಕೃತ್ಯಾಂಭೋಽಂದ್ರಂ
 - ⁹ ಸ್ವೇಹಮ್ಯಂ ರವೀಪತತ್ | ವಿಶ್ವಾಂನ ವಿಶ್ವಾಚೈಣ ಕುರ
 - ¹⁰ ವನ್ಯಾಂ ಮುದಾನಯನ್ ಶಾಸ್ತ್ರಸಂ ಶೋಧಸಂಪ್ರಾಪ್ತಿತುಲಾ ಪುರುಷಕಾರಣಾತ್ ಶಾಕೀರತನಕ್ಕಬ್ದಿ
 - ¹¹ ಚಂದ್ರ ಸಹೇತಿಂಗಲ ವಸ್ತರೇ | ಕಾರು ಶಾವಜ ಪೂಜ್ಯೋಂದ್ರಾ ವಸ್ತ್ರಾಂಭೋಽಂಭಾಯ
 - ¹² ಮಾಯಾಸೂನವೇ | ಅಂಬಿಕಾರಾಧನಪರ ಕಾಮಿಯಾ ತಯಾರಿತಾಂಭೋಽಂಭೋ | ಅಯಿ
 - ¹³ ಗ್ರಾಮಂ ಮೈಸೂರು ಸ್ವಲ ಮಂಡನಂ ಮಾದಣಾಯಕ ಹಳ್ಳಿತಿಕಾವೇರೀ ಕಪಿಲಾಂತರೇ ಸೀಮಾ
 - ¹⁴ ...ಫಲಶಾಲ ಶಿಲಾಶಿಕಾಕ ಪಶ್ಚಿಮ ದಿಶಿ ರಾಕುಂಡ ಸೆಟಿಸಮುದ್ರಭೋಃ ಕಬದರ ಪುರೀ ನೀರತಿಕಾ
 - ¹⁵ ಕ ಲೇಖಾಲೋಕದಯ ವಾರಿಯಸ್ತಿದಯಾ ಭಿನಾರಾಂಬಯಾ ಧರ್ಮವಾತಕ ಹಾರಿತ ಸೇತುವರಂ ನರ
 - ¹⁶ ಹಂಜರ ಗ್ರಾಮ ಭೂಃ ಶತ್ರುಜಾ ಹಿಕ್ಕತೋಽಧರ್ಮಃ ಪಾಲನೀಯಃ ಪ್ರಯತ್ನಃ ಶತ್ರುರೇವ
 - ¹⁷ ಸರಶ್ಚತ್ತಂ ಧರ್ಮಶತ್ತಂ ನರಕಸ್ಯ ಚಿತ್ | ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ ವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಷಾಶ್ವತ
 - ¹⁸ ಘನಕಸ್ಯಾಃ ವಿಘ್ರಾಯಾಂ ಜಾಯತೇ ಶ್ರಮಿಕ | ಸ್ವದತ್ತಾಂ ದ್ವಿಗುಣಂ ಪುಣಂ ಪರದತ್ತಾನು ಪಾ
 - ¹⁹ ಲನಂ ಪರದತ್ತಾಂ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿತ್ಯಲಂಭವೇತಾ | ದಾನವಾಲನಯೋಮರ್ಧೇದಾನಾಭ್ರೇಯೋನು ಪಾ
 - ²⁰ ಲನಂ ದಾನಾತ್ ಸ್ವಗ್ರಹವಾಪ್ಯೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ
- ದಣಾಯಕರ ಪೌಷ್ಟಿ

ನಂಜನಗೊಡು ತಾಲ್ಲಿನ್ ಕಿನ ಶಾಸನಗಳು.

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ಹೆಡತಲೆ ಹೋಬಳಿ ಗಡ್ಡವಾಡಿ ಗ್ರಾಮದ ಗುರುಕಾರರ ಮನೆಯಿಂದ ಬಂದ
ತಾಷ್ಮಾನನದ ನಕಲು.

- ¹ ಶಂಥಮಸ್ತ ಹರೇಲ್ರೀರಾ ವರಾಹಸ್ಯದಂಘಾದಂಡ ಸ್ವಪಾತು
- ² ವಹೇಮಾದಿ ಕಲಶಾಯತ್ರಧಾತ್ರೀ ಥತ್ತ ಶ್ರಯಂದಧಾ ನಮಸ್ತಂ
- ³ ಗಶಿರಶ್ಚಂಬಿಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಕ್ರೋಽಕ್ಕಾ ನಗರಾರಂಭ
- ⁴ ಮೂಲಸ್ತಂಧಾಯಾಶಂಧವೇ | ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯಾದಯ ಶಾ
- ⁵ ಲಿವಾಹನ ಶಕ ವರ್ಷಂಗಳಃ ಇಂಲಿಂ ಸಂದ ವರ್ತಮಾನವಾದ
- ⁶ ವಿಷು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬಿಂ ಲೂ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾ
- ⁷ ಜ ಪರಮೇಶ್ವರ ಪ್ರಾಧ ಪ್ರತಾಪಾಪ್ತತಿಮ ಏರನರಪತಿ ಮಹೇ
- ⁸ ಶಾರ ಶ್ರೀಕೃಷ್ಣರಾಜವೇದಯರ್ಥಯ್ಯಾನವರು ಚೆಂಕ
- ⁹ ಛರಾಪ್ಯಾಯ್ಯಾಗೆ ಬರಸಿಕೊಟ್ಟ ಕೃಯಾಭೂದಾನ ತಾಂಮ್ರ
- ¹⁰ ಶಾಸನದ ಕ್ರಮವೆಂತಂದರೆ ಮಹಿಳಾರ ನಗರದ
- ¹¹ ಹೋಬಳಿ ಸೀಮೆ ವಿಚಾರದ ಚಾವಡಿ ಪಳಿತದ ನತಾಃ
- ¹² ಗಾಲ ಸ್ವಾಧದ ಚಿಲುಕವಾಡಿ ಗ್ರಾಮದಕ್ಕೆ ವಿಚಾರದ ಚಾ
- ¹³ ವಡಿ ಶ್ರಾನಭಾಗ ಸ್ವಲದ ಶ್ರಾನಭಾಗ ಸಹ ಬರೆದು ಕೊಂ
- ¹⁴ ದುಬಂದ ರೆಖ ಪ್ರಕಾರ ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರಕ್ಕೆ ಹುಟೀನ
- ¹⁵ ಸಕಲ ಸುವನಾರ್ಥಾದಾಯ ದವಸಾದಾಯ ಸಹ ಕಂ
- ¹⁶ ಲಿಗು ಇಂ ವಿಂಗಡಮಣಿಹ್ಯ ಮೂಗೂರಿಗೆ ಸಲು
- ¹⁷ ವಸುಂಕಗು ಇ ರ್ಣ ಇಂ ವೇಂಮುಗು ಇ ರ್ಣ ಇ ರ್ಣ ೦ ಲೂ
- ¹⁸ ಯಂಮುಗೂರಿ ಉಭಯಂಗ್ರಾಮ ಇ ಕ್ಕೆ
- ¹⁹ ಮುಹುವಳಿ ಕಂಗು ಇಂ ರ್ಣ ೦ ಲೂ ಸೂರಯೆಪ್ಪತ್ತಾರು

- ²⁰ ವರಹಾಪುಕೋಳಾಗಾಲದ ಸೆಟ್ಟರ ಮಃಭಾಂತ,
²¹ ಬೊಕ್ಕನಕ್ಕೆ ನಾಕಲ್ಯವಾಗಿ ಸಂತಾಪ ಕಾರಣ
²² ಈ ಗ್ರಾಮದ ಯಾಡೆ ತೆತುಸ್ವೀಮೆಯೋಳಗುಳ್ಳ ನಿಧಾಯ
²³ ದ್ಯುಪ್ತಿಭೇಗತೇಜ ಸ್ವಾಮ್ಯಂಗಳು ನಿನಗೆ ಸಲುವುದು
²⁴ ಯಲ್ಲಿಂದ ಮುಂದೆ ನೀನುಮಾಡುವ ಅಧಿಕೃತುಂದಾನಷರಿ
²⁵ (ವ) ತನಗಳಿಂಬಿ ವ್ಯಾಪಕಾರಚತುಪ್ಪು ಯಂಗಳಿಗೆನಲು
²⁶ ಪುದಾದ್ವರಿಂದ ಘತ್ತ ವೈತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ನಿರುಪಾ
²⁷ ಧಿಕ ಸರ್ವಮಾನ್ಯ ವಾಗಿ ಶಾತ್ತತವಾಗಿ ಅನುಭವಿಸಿಕೊಂ
²⁸ ದು ಬರುವುದು ಪಕ್ಕೆವ ಭಗಿನೀ ರೋಕೇ ಸರೇಂಪಾ
²⁹ ಮೇವ ಭೂಭೂಜಾಂಸಭೇಎಜಾನ ಕರಗ್ಗಾಹಾ ವಿಪ್ರದ
³⁰ ತಾತ್ತವಸುಂಧರಾ ಸ್ತುದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇ
³¹ ತವಸುಂಧರಾಂ ಷಷ್ಟಿ ವಷ್ಟಿ ಸಹಸ್ರಾಣಿ ವಿಪ್ಪಾಯಾಂ
³² ಜಾಯತೇಕ್ಕುಮಿಃ

ಶ್ರೀ ಕೃಷ್ಣರಾಜ

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ನಂಜನಗೂಡು ಕನಬಾ ಹೋಬಳಿ ಕಳೆತೆ ಗ್ರಾಮದ ರಾಮರಾಯರಬಳಿ ದೊರೆತೆ 1ನೇಯ ಶಾಸನದನಕಲು

- ¹ ಖರಸಂಪತ್ತರದ ಪ್ರೇಶಾಬಿ ಶು ಗಳ ಲು ಶ್ರೀಮತು ಮಹಿಳೆ
² ರ ನಗರದ ಹೋಬಳಿ ಸೀಮೆ ವಿಕಾರದ ಚಲುವುಯೆಗೆ ಬರೆಸಿ
³ ಕಳುಹಿಸಿದ ನಿರುಪ ಅದಾಗಿ ಕಳೆತೆ ಲಕ್ಷ್ಮೀಕಾನ್ತ ಸ್ವಾಮಿ
⁴ ಯವರ ರಥೋತ್ಸವಕ್ಕೆ ಸಿನ ಹೋಬಳಿ ಗಡಿಗಳಿಂದ ತಚ್ಚ
⁵ ರ ಮೇಲುಕಟ್ಟಿ ಅಡಿಗಬ್ಬ ಕಂಬಾರ ಸ್ವರೂಪ ಯಲೆ ಕಾ
⁶ ಲು ಮೇಲೇಗರ ಹುಸು ಗಂಧ ಹುದುರಾದ ಹಣವುಷ್ಟದ
⁷ ಸೋಪತ್ತರವಂನು ತರಿಸಿಕೊಟ್ಟ ರಥೋತ್ಸವವಂನ್ನ
⁸ ಸಂಭ್ರಮವಾಗಿ ಆವಾದಿಕುವುದು
⁹ ಕಂಟೀರವ ನರಸರಾಜವೋಚೆಯರು

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ಅದೇ ಕಳೆತೆ ಗ್ರಾಮದ ರಾಮರಾಯರ ಬಳಿ ದೊರೆತೆ 2ನೇಯ ಶಾಸನದ ನಕಲು

- ¹ ಸರ್ವಚಿತು ಸಂಪತ್ತರದ ಶ್ರಾವಣ ಶು ಉ ಲು ಶ್ರೀಮತು
² ಮಹಿಳೂರ ನಗರದ ಹೋಬಳಿ ಸೀಮೆ ವಿಕಾರದ ಡೆಲು
³ ಪ್ರಯೋಗೆ ಬರೆತೆ ಕಸಹಿಸಿದ ನಿರುಪ ಅದಾಗಿ ಕಳೆತೆ ಲಕ್ಷ್ಮೀ
⁴ ಕಾಂತಸ್ವಾಮಿಯುವರ ದೇವಸ್ಥಾನದ ಪದಿತರ ದೀಪಾರಾಧನೆಗೆ
⁵ ಪ್ರಜ್ಞನೂರು ಪರಿಸರ ಗ್ರಾಮವ ಕೆಂದಿಸಿ ಶಿರಾಪ್ರತಿಷ್ಠೆಯನು
⁶ ಮಾಡಿಸಿಕೊಂಡಿನುವ ರೀತಿಗೆ ಅಪ್ಪಣಿ ಮಾಡಿಸಿಬಿಧ್ವನೆ ಆ
⁷ ಪ್ರಕಾರಕ್ಕ ಕಳೆತೆ ಲಕ್ಷ್ಮೀಕಾಂತ ಸ್ವಾಮಿಯುವರ ದೇವಸ್ಥಾನ
⁸ ಕ್ಕೆ ನಿರು ಹೋಬಳಿ ಸೀಮೆಲ್ಲಿ ಪ್ರಜ್ಞನೂರು ಪರಹ ಗ್ರಾಮ
⁹ ಪನು ಕೊಡಿಸಿ ಸಿಲಾ ಪ್ರತಿಪ್ಪೆಯನು ಮಾಡಿಕೊಡಿಸುವುದು.
¹⁰ ಶ್ರೀ ಕಂಟೀರವ ನರಸರಾಜವೋಚೆಯರು

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ಅದೇ ಕಳೆತೆ ಗ್ರಾಮದ ರಾಮರಾಯರಲ್ಲಿ ದೊರೆತೆ 3ನೇಯ ಶಾಸನದ ನಕಲು

- ¹ ಸರ್ವಧಾರಿ ಸಂಪತ್ತರದ ಕಾರ್ಣಿಕ ಶು ರಾಜ ಲು ಶ್ರೀಮತು ಜವಳಿ ಲಾಭಾ
² ದಾಯಾದ ಚಾವಡಿ ಮಾಜ್ಜಿಕಾರ ಹರಿವಾಸಯ್ಯಾಗೆ ನೀನು ಉ
³ ಪ್ರಸಂಗಳ್ಯಾಯ ಗ್ರಾಮ ರ ಯಾ ಉಪಗ್ರಾಮ ಸೋರಕಾಯಿ ಪ್ರ
⁴ ದ ಗ್ರಾಮ ರ ಸಹಾ ಯಾದಕ್ಕೆ ಸಲುವ ಗದ್ದೆ ಬೆದ್ದೆ ಲು ತೋಟ
⁵ ತುಡಿಕ ಸುಂಕಳ್ಯಾಯ ಮುಂತಾಗಿ ಅಸಕಲ ಸ್ವಾವೃಪು ಕರ
⁶ ರ ಲಕ್ಷ್ಮೀಕಾಂತಸ್ವಾಮಿಯುವರ ದೇವಸ್ಥಾನದ ಪದಿತರ ದೀಪಾ
⁷ ರಾಧನೆಗೆ ನಡೆದು ಬರುವಕಾಗೆ ಧಾರೆಯೆರವು ಶಿರಾಪ್ರತಿಷ್ಠೆಯನ್ನ
⁸ ಮಾಡಿಸಿ ತಾಂಮುಶಾಸನವನ್ನು ಬರೆಸಿಕೊಟ್ಟು ಇಂದ್ರಿಯ
⁹ ಯಾಗಿ ಯಾ ಗ್ರಾಮಗಳಿಂದ ಸಲುವ ಜವಳಿ ಲಾಭಾದಾಯ
¹⁰ ಹೇಗೆಕಾಣಿಕೆ ಹಣ ಮುಂತಾಗಿ ಪಟ್ಟಿಪ್ಪ ಕಾರಕ್ಕ ಸಲತಕ್ಕ ಪ್ರೇಣ
¹¹ ಏನ ಹಣವನ್ನು ಕೇಳಿದೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡಿಸಿಕೊಂಡು

- १२ बरुव रैडिगे क्षेत्रमन्तु वाहिंि इधेर्वयादका
 १३ रज आप्कारके कर्त्तव्ये लक्ष्मीं कावत राष्ट्राविमुवर् बदि
 १४ तर दिवाराधनेगे नलुव उष्णिनक्षेत्रे गारुमु न या
 १५ उपगारु नौरेकाया पुरद गारुमु घोषादु नक ऊ
 १६ गारुमुगिलाद नलुव जचले लाभादाया जेंगीकाण्ठके
 १७ हजनक प्रक्षेप्तकारके चूमिनु न हजवन्तु कैस्तचे न
 १८ वर्वास्यवागि नदेसिकैलांदु बरुपुदेंमु बरेसीद
 १९ शब्दन नृदत्तांत परदत्तांत्यायोकरैंदवन्दुवरां
 २० षष्ठीवर्ष नवनार्द्दे विष्टुयां जायत्क्रमिः ॥ श्री

²¹ ಕಂಠೀರವ ನರನರಾಜ ವ್ಯೋಧೆಯರವರು

ಯಳೆಂದೂರು ತಾಲ್ಲೂಕು ಏಕಿನ ಶಾಸನಗಳು

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ಯಳಿದ್ದರೂ ತಾಲ್ಲೀಕ್ಕು ಕನಕೆಯಲ್ಲಿ ಪ್ಲಿ ಇದರ್ ಶ್ರೀನಿವಾಸಯ್ಯಂಗಾರ್ಪರ ಮನೆಯಲ್ಲಿ ಸಿಕ್ಕಿದ್ದ
ಪೋಲೆಗರಿಯಲ್ಲಿ ಒರೆದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ

(ನಾಗರಾಕ್ಷಸ)

- 1 శ్రీ గణాధిపతయే నమః నమస్తంగః శిరక్షంబిచంద్రః కావుర చారహే
 - 2 క్షేత్రోక్తః నగరారంభ ములిస్తుంఫాయ తంభవే కర్తాజ్ఞా యాన్తు తద్వాము
 - 3 ప్రత్యుత్త తిమిరాపు | యద్గంచైప్రేగిజోద్భూతం హింజాపిత పోజ్యుఁతే || అస్తి
 - 4 శ్రీరఘుయాద్యేషైమసథ్యపానాన్తు కథాంబాధేః | నవస్తుతమిహోద్భూత
 - 5 మహసీత తమోమహః | తస్యాసీత్తనయస్తప్రోభిరతుల్మిరన్మథకనామాచుధః
 - 6 పుణ్యైక్తరన్మపురూరవాభుజబుల్మరాఖుంద్రిఫపాంనిష్టుతః | తస్యాయునమహింస్తుత
 - 7 స్యైపరుషోయుండైయాచుతిక్షతాభ్వాత్స్తుతు తువఫసువర్ణసునిధః
 - 8 శ్రీదేవయానీపతతేః | తద్యంశేదేవచిభానిద్రిధీపే తిమ్మమహతః | యశస్మి
 - 9 తుళువేంప్రేపు యదేశాఃక్షప్తుప్రాప్తుప్రాప్తుయేః | తస్యాభ్మంద్యుక్తుపొజానిరిత్యు
 - 10 రష్టతిపాలకః | అతాపుమసుంభుంశచ్చాలిరతుంమహింభాజాం సరసాదుదధుత్త
 - 11 స్యైన్నరసావుపాలకః | దేవకీనంపనాత్మామేదేవకీనవదనాదివసోయినంరన
 - 12 భూపాలశ్శోర జోళాది భూధ్వతః | జితా దానాంబునాధమసముద్ధం తనోరోత
 - 13 ప్రాజీనాగలాచేప్యోఃకాసర్పాశ్రీ సుమిత్రుయోః దేప్యోరివ నృసింహంద్రాత్తన్యాత్ప్రథ్ముత్తరథా
 - 14 దివ ఏరౌ వినయినౌ రాపులశ్శైశ్వామిపనందరౌ | జాతౌవీర నృసింహంద్రుక్కుశ్శురాయము
 - 15 కీషపతీ ఏరిః శ్రీ నారసింహశ్శ విజయినగరే రత్న సింహసనస్థుః కీత్యామసిత్యా సిరన్మ
 - 16 న్నగనళ నకుపూమయ్యమన్మామఫాన్యామ | ఆసేతోరాసుపుంరోరపుసురనుతః స్ఫేశరై
 - 17 మాచేందుయాచేరాపాత్మక్తుచెల్లాంతాదిలి హ్యదయుమాపజ్ఞిఫరాజ్యుంతశాన
 - 18 పూజ్యం ప్రతాశ్యై సివిష్టుం రాజ్యంద్వాపివ శాసితుం | తస్మిం గుణోన విభ్యాతీశ్శిక్షే
 - 19 రింద్రేదివంగకే తమేప్రేవామ్యువీరశ్రీ క్రష్ణరాయ పుకీపుతిః బిధతిమణికేయార
 - 20 సివితేశం మాంధుజాం | కాంచి శ్రీశైలై లైజాంచెల కవకసభా వేంచాద్రిప్తు
 - 21 ముఖ్యపూవతాశ్చిఫట్టిసచేఎప్పుతనుత ఏదివద్భుయసేత్యేయసేయః దేవస్యానే
 - 22 ఘుతీధేప్యాపికనకతులాఘూరుపాదినివానాదానాన్నేప్రో పదాన్నేరపిసమము
 - 23 శిల్పిరాగమోక్షునితాన్మి | రేఖాష్కర్తప్రతిపాథిషపవంయః శేషభుజస్కు కిరశ్మణశైంయః |
 - 24 భాషేగ తప్పువ రాయిరగండ సేన్నిషక్తుచిఫిషుయేశైరణిండః | రాజుశాఖిరాజస్తేజస్సీ
 - 25 యోరాపజపరచ్ఛేరః | ములురురాయిరగండాఖ్యః పరరాయిభయంకరః కిందొరాయినుర
 - 26 తారమైష్చుతాదాశలమధునః | ఏరప్రతాప ఇత్యాది బిరుడ్యురుచిక్షేయుమతః | స్ముత్యైదార్శ
 - 27 సుఫిఫుస్సిజపువగరే రథుసింకాసన్యేష్టుకూపాల్మాక్తుష్టురాయిష్టుతిపతిఫరీక్కు
 - 28 త్యనితాస్యుగాదినా అప్రవాపద్యేరథాస్తస్కితిధరకణకాదాడ హేమాచలాంతాదానే
 - 29 తేరథి నాఫ్రశ్రీయామిక బమశీక్తు కేతాశ్రమమిధః || శకాచ్ఛేశాల్పావాహస్యున
 - 30 హస్తేశుచెతుత్తుత్తేశ్చు | చెత్తా రితష్టుపొయిక్తేత్తుప్పేశ్చు ఉత్సురప్పుశేశ్చు చెప్పునే
 - 31 మాసికాతిఫకనామసితుక్కప్రశ్నేతుభేః . . . ముత్యైనద్యుద్యోతిథః | తుంగఫ
 - 32 దున్దితీరే వితేశ్శర సనిథః | అశేష వేదాంత పురాణాగమపేదినే పండ

- ³³ ವಾಕ್ಯಪ್ರಮಾಣೇಷು ಪರಾಂಪರೆ ಧಿಮುಖೇಯುಷೇ ಕರೆಂಡಿನ್ಯಗೋತ್ರಜಾತಾಯ ಚಾಪನ್ಯಂಬಾಯು ಯಾ
³⁴ ಜುಷೇ | ಶಾಖಿನೇ ಸುಚರಿತಾಯ ಸಮನ್ಯ ಗುಣಶಾಲನೇ | ಶ್ರೀಮದ್ದೇಂಕಣಿನಾಥನ್ಯ ಕ್ಷೇಂಕರಣನಕ್ತಿಜೇತ
³⁵ ಸೇ ಬೆಂಕಣಾಚಾರ್ಯಪ್ರತಾಯ ರಾಮಾನುಜ ಮಹಾತ್ಮ ನೇ | ಹೊಸ್ಸಿಳಾಬ್ರಹ್ಮ ಮಹಾರಾಜ್ಯ ಪ್ರಸಿದ್ಧಂ
³⁶ ಜಗತೀತಳೇ | ಮಹದೇವಪ್ರಾತಾಪ್ರಚೀಂದಿಶಮಾತ್ರತಃ ಸಂಸ್ಥಿತಂ ಹಂದಿಕು
³⁷ ಪ್ರಾಭಿಧಾನಾಯಾಯಾಃಪರಾದಢ್ಣಿಂಭಿಂತಿಂ ಕಾರೇಷ್ಟರಾಷ್ಟ್ಯಯಾದಾಗ್ರಂಘಾತ್ಮಿಂಭಾಯಾಂದಿಶಿ
³⁸ ಸ್ಥಿತಂ | ಗ್ರಾಮಾತ್ ದೇವನಂಖ್ಯಾತ್ಪುತ್ರರಸ್ಯಾಂದಿಶಿಸ್ಥಿತಂ ನಾಮಾಕುಂದಲವಾದೀತಿಪ್ರಧಿತಂ
³⁹ ಗ್ರಾಮಮುತ್ತಮಂ ಕೃಷ್ಣದೇವಮಹಾರಾಯೋ ಮಾನನಿಯೋಮನಸ್ಯನಾಂಸಹಿರಜ್ಯಪಯೈಧಾರಾ
⁴⁰ ಪ್ರಾರ್ಥಕಂದತ್ವಾನ್ಯಾದಾ | ಏರಪವೋದೆಯರ ಕಲ್ಪವತ್ತಿಂತುರವನಪ್ರರದ ಪೋಣಿಯಿಂದ ಮುಂಡಲು
⁴¹ ಸ್ಮರ್ಮಮಾಧವೇರ ಹೊಲಿಂದ ತೆಂಕಲು ಮಾಡಯನ ಪ್ರರಕ್ತಿ ಪಡುವಲು ಪರಮತಯನ ತೇಣಿಕದಿಂ ಬಡಗಲು
⁴² ಗ್ರಾಮವನು
- ⁴³ ದಾಸಪಾಲನಯೇಮರ್ಧೇ ದಾನಾತ್ ಶ್ರೀಯಾನುಪಾಲನಂ | ದಾನಾತ್ ಸ್ವಗರುಪವಾಪ್ತೋಽಿ
⁴⁴ ಪಾಲನಾಡಬ್ಯಂತಪದೆಂ | ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣಿಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದ
⁴⁵ ತಾತ್ಪರಾರೇಣ ಸ್ವದತ್ತಂ ಸಿಷ್ಟಲಂಭವೇತ್ | ಶ್ರೀ ಶೀರ್

ಶ್ರೀ ವಿರಾಪಾಕ್ಷ

50

ಅದೇ ತಾಲೀಕ್ಕು ಕನೆಬಾ ಹೋಬಳಿ ಗ್ರಾಡ ಹಳ್ಳಿಗೆ ಪ್ರಾರ್ಥಕ ಬೆಣ್ಣದ ಬುಡದಲ್ಲಿ ಹಳ್ಳದ
ಬಳಿಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು

ಪ್ರಮಾಣ 1'-2"×2'-2"

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| ¹ ಶ್ರೀ ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರ ಶಾತ್ರು | ⁴ ದೇವರಿಗೆ ಬಿಣ್ಣ ಭೂಮಿ ಸಹಯೋತ್ಸಾಹ |
| ² ವಣ ತು ಉ ಲು ಶ್ರೀ ಬಿಂಬಿ | ⁵ ಚಂದ್ರರು ನಾಷ್ಟಿ ಶ್ರೀ |
| ³ ನಾಯಕರು ಶ್ರೀ ಏರಭದ್ರ | |

51

ಅದೇ ಹೋಬಳಿ ಕೆನ್ನೂರಿಗೆ ಪಶ್ಚಿಮ ನ ಹೆಚ್ಚುಲಿ ದೂರದಲ್ಲಿರುವ ಕುಂಟಿ ಬಳಿ

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| ¹ ಶ್ರೀಮತು ರಾಜ್ಯನ ಸಂವತ್ಸರ ಫಾ | ⁴ |
| ² ಲ್ಯಾನ ತು ಅ ಲೆಲು ಹಿರಿಯೋಡೆ | ⁵ ಧರ್ಮಾರ್ಥ ಕಣ್ಣಸಿ ಕೊಟ್ಟಿ ಮಂ |
| ³ ಯರಾಂಶ್ಯರುಹಿಕಪ್ಪ ದೇವರಿಗೆ | ⁶ ಒಪ ಶ್ರೀಶ್ರೀ |

52

ಅದೇ ಹೋಬಳಿ ಕೆನ್ನೂರಿನಿಂದ ತಲಕಾಡಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬೇಲಿಯ ವೋತ್ತಿನಲ್ಲಿ

ಪ್ರಮಾಣ 2'-6"×1'-3"

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|---------------------------------|------------------------------|
| ¹ ಸ್ವನ್ಯಾಸಿ ಜಯ ಸಂ | ⁴ ನ ಎಗ ದೇವಗೌಂಡ ದೇ |
| ² ವತ್ಸರ ಕಾರ್ತಿಕ ಸು ಅ | ⁵ ವಲೋಕಕ ಸಂದ |
| ³ ಲು ನಾಗೆಗೌಂಡ | |

53

ಅದ್ದೇ ಕೆನ್ನೂರು ಮಜರೆ ಹೊಸ್ತೂರಿಂದ ಕುಂಕೂರಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕಾಲಾವೆ ಬಳಿ ತುಂಡುಕಲ್ಲು

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| ¹ ಸ್ವಸ್ತಿಶ್ರೀ ಏಜಯಾಧ್ಯಾದಯು ಶಾಲವಾಹೆ.. | ⁵ ಪ್ರತಿಷ್ಠೆಯನ್ನ ಮಾಡಿಸಿ ಆ ದೇವರ ಸ್ವೇದ್ಯ ಪೂಜೆ ಶರ |
| ² ವಿಕ್ರಮ ಸಂವತ್ಸರದ ಪುಣ್ಯ ತು ಇ ಸೋಮವಾರ | ⁶ ಕ್ಷೇತ್ರಮ್ಯ |
| ದಲು ಶ್ರೀಮತು | ⁷ ಯಂತ್ರ ಅಯಂದು ಕೊಳಗ ಗಂಡ್ಯೆಯನೂ |
| ³ ಸೋಮಂಜ ಸೆಟ್ಟಿಯಲು ತಮ್ಮ ಮಾತಾಪಿತುಗಳಿಗೆ .. | ⁸ |
| ⁴ ವಾಶಿಂಣಿಗೆಂದು ಮಂಟಪದ ಕಟ್ಟಿಸಿ ಶ್ರೀ ಕನು ಮಂ | |

(ಮುಂದೆ ಕಲ್ಲು ಹೇಗೆಗೆ)

54

ಯಂದೂರು ತಾಲ್ಲೀಕು ಕನಬಾ ಹೋಬಳಿ ಕೆನ್ನೂರು ಮಜರೆ ಹೊಸೂರಿನಿಂದ ಪ್ರಭುದೇವರ ಬೆಳ್ಳಕ್ಕು
ಉತ್ತರ ಪಾಠ ಭಾವಿ ಬಳಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'-3" x 1'-9"

- ¹ ನಳ ಸಂವತ್ಸರ ಮಾಗ ನು ಗ
- ² ಲೂ ಮಾದಂಣನಾಯಕರಿಗೆ
- ³ ಧರ್ಮಾವಾಗೆಕೆಂದು ನಂಜ
- ⁴ ಪ್ರರಸರು ಮರದ ಧರ್ಮಪ್ರದೇಶ
- ⁵ ವರಿಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಬಿಟ್ಟ

- ⁶ ಹೆಲ ०।० ಹತ್ತು ಕೊಳಗಿ ಯಿ
- ⁷ ದಕೆ ತಷಿದವರು ಗಂಗೆಯು ..
- ⁸ ಬ್ರಹ್ಮಣರ ಕೊಂಡ ಪಾಕಕದ
- ⁹ ಲ ಹೋಹರು ಶಿವಪಾದವೇ
- ¹⁰ ಶರಣ ಶ್ರೀಶ್ರೀ

55

ಅದೇ ಹೋಬಳಿ ಮಾಲ್ಲಗನ ಹಳ್ಳಿ ದೊಡ್ಡ ಕೆರೆ ತೂಬಿನ ಬಳಿ ಕಟ್ಟಿಗೆ
ಕಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

- ¹ ಅಂಗಿರನ ಸಂವತ್ಸರ ಭಾದ್ರ
- ² ಪದ ಈ ಗ ಬುದ್ಧವಾರದಲು
- ³ ಸೋಮಾಶಿವಾಚಾರ್ಯರ ಶ್ರೀ
- ⁴ ಚಂನರಾಜ ದೇವರು ಮರದ
ಕಟ್ಟಿ ಶಿ ಚರಂತಿಗಳಿಂದಾಸ್ಯೇ

- ⁵ ಬೆಳ್ಳಿ ಬಿಟ್ಟಿ ಗದ್ದೆ ಖಂ ८॥ ॥० ಹತ್ತು
- ⁶ ತುಬಿಗೆ ಮೂಡೇ ಬಡಗವಾಗಿ
- ⁷ ರುವ ಕ್ಷಾದ ಭೂಮಿಯನ್ನ ಬಿಟ್ಟು
- ⁸ ಕೊಟ್ಟಿರು
-

(ಕಟ್ಟಿದೆಂದೇನೇರಿದೆ)

56

ಅದೇ ತಾಲ್ಲೀಕು ಅಗರದ ಹೋಬಳಿ ಮಾಲ್ಲರು ಗಾರುಷದ ದೇಶೀಕೃತ ದೇವಸ್ಥಾನದ ತಳಾದೀ ಕಲ್ಲಿನಲ್ಲಿ

- ¹ ಸ್ವಾತ್ಮ ಶರ್ಕರಾಂತ ಗಳಿಂದನೆಯ ರಖಿದಿ ಸಂವತ್ಸರ
ದ ಮಾಪ ಬಿ ಗ ಸೋರಣೀಕಣೇ ನಷ್ಟತ್ವದ
- ² ಲು ಶ್ರೀಮಂತ್ರಾಹಾರು ಮಂಡಳೀಕೃತ ಅರಿ
- ³ ರಾಯಾ ವಿಭಾಜಿತಾಜೆಗೆ ತಪ್ಪಿ ವರಾಯ
- ⁴ ರ ಗಂಡ ಪೂರ್ವದಕ್ಷಿಣ ಪ್ರತ್ಯೇ ಮು ಸಮುದ್ರಾ
- ⁵ ಧಿಪತಿ ಶ್ರೀವಿರಬುಕ್ಕಾರಾಯ ಮಹಾರಾ
- ⁶ ಯಾರು ಪ್ರಾಣಿ ಏರಾಜ್ಯಂಗ್ಸೇಪ್ತಿರಲು ಶ್ರೀಮಂ
- ⁷ ದಾಖೇಂದ್ರ ಪೂರವಾದ ಮಾಲ್ಲರ ಶ್ರೀಮಂದ
- ⁸ ಸೇವ ಮಹಾಜನಂಗಳು ಅಂಶಿರಮಾಯಿ
- ⁹ ಸೆಟ್ಟಿ ಕೇತಮಲಸೆಟ್ಟಿಯೋಳಿಗುಳ್ಳನಾಡ
- ¹⁰ ಸಮಸ್ತರು ಹಲವು ಸಮಸ್ತಗ ಉದುಪ ಜೀಗಳೂ
- ¹¹ ತಂಪ್ರೇಕ್ಷಿ ಇಗೆ ಪ್ರೇದಂಬಿತ್ತು ಅಮಾಲ್ಲರ
ಶ್ರೀ ದೇಸಿನಾಥ ದೇವರಿಗೆ
-

- ¹ ಪೂರ್ವದಲು ಬಿಟ್ಟಿ .. ಧರ್ಮಪೂರಾ
- ² ಇ ಅಭಾಗತರ ನಿತ್ಯಾಹಾರ ವೇದ ಪಾರಾಯಂ
- ³
- ⁴ ತರುಷ್ಯಾಯಿ ಶ್ರೀಕಾರ್ತ್ತಿಕ್ಕೆ ಉರಮೂಡಣ ಮಾಯಿ
- ⁵ ಇನ ಧೈಯಾಯೋಳಗೆ ಲಕ್ಷ್ಯಾಳ್ಳಿಗೆ ಗದ್ದೆ ಹೆಲ
- ⁶ ಶೋಧ ಸಹ ಉಪರ್ವ ಪ್ರಜೀಗಳ ಅನುಮತಿದಿಂದ
- ⁷ ಅಮಾಯಿ ಸೆಟ್ಟಿ ಪೋಳಿಗುಳ್ಳವರು ಧಾರಾಪೂರ್ವ
ಕವಾಗಿ ಕೊಟ್ಟಿರು ಮತ್ತು ಆ ಉರಹಕೆಸರದನುಂ
- ⁸ ಕವಂ ಆಚಂದ್ರಾರ್ಕವಾಗಿ ನಡೆವಂತಾಗಿ ಶ್ರೀ ದೇ
- ⁹ ಸಿನಾಫ ದೇವರಿಗೆ ಸರ್ವಪ್ರಜೀಗಳುಪ್ರಾಂಬಿತ್ಯು
- ¹⁰ ಬಿಟ್ಟ ಧರ್ಮ ಸ್ತುದ್ದತ್ತಂ
- ¹¹ ವಾರ್ಷಿಕರೇಷ ವಸುಂಧರಾಂ ಪಷ್ಟಿ ವಾರ್ಷ
ಸರ್ವಸಾರ್ಜಿ ವಿಪ್ರಾಯಾಂ ಜಾಯತೇ ಕಿ, ಮಿ:

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ಅದೇ ಮಾಲ್ಲರಿಗೆ ಗ ಮೈಲಿ ದೂರದಲ್ಲಿ ಕಟ್ಟಿನ ತೋಟದ ಬದುವಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 2'-6" x 1'-6"

- ¹ ಸ್ವಭಾನು ಸಂವತ್ಸರದ ಶಾಪಣ ಶಾದ್ವಿಗಂ
- ² ಶು ಗಂ ಲೂ ತಿರುಮಲರಾಯರಿಗೆ ಧರ್ಮ
- ³ ವಾಗರೆಂದು ಶ್ರೀಮಂತ್ರದ ಪೂರದ
- ⁴ ಸಮಸ್ತನಾಡ ಗಾಡುಗಳು ಸೋಮೇಶ್ವರ

- ⁵ ದೇವರಿಗೆ ಸ್ವೇಧ್ಯಕ್ಕೆ ಅದು ದಾವಾಗಾಗಿ ಬಿಟ್ಟು
- ⁶ ಕೊಟ್ಟಿ ಭೂಮಿ ಖಂ ೧ ಇದನು ಅರೆಂಬಿಲು
- ⁷ ಅಂಶಾತದರು ಸೋಮಕೆಂದ ಪಾಪಕ್ಕೆ ಹೇಣ್ಣ
- ⁸ ಹರು ಶ್ರೀಶ್ರೀ

ಶಿವಮೋಗ್ಗ ದಿನ್ಸ್ಟಿಕ್ಷೇಪ ಶಾಸನಗಳು

—————
ಶಿವಮೋಗ್ಗ ತಾತೀಲ್ಲೋಕು

58

ಶಿವಮೋಗ್ಗ ಯಲ್ಲಿ ನರಸಿಂಹಾಚಾರ್ಯರಾಲ್ಲಿ ಸಿಕ್ಕಿದ ತಾಮ್ರ ಶಾಸನದ ಪ್ರತಿ

- ¹ ಹರೇಲ್ಲೆಲಾವರಾಹಸ್ಯದಂಪತ್ತಾಧಿಕಾರಿ ಸರಾತುವಿಂದ ಜೀಮಾದಿಕಲಶಾಯತ್ರೆ
- ² ಧಾತಿ ಭತ್ತೆ ಶ್ರಯಂದಧಾ ॥ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ
- ³ ಗಂಭೀರನೆಯು ಪ್ರಮಾದಿ ಸಂಪತ್ತರದ ನಿಜ ಭಾದ್ರಪದ ಬಿಂದು ಶ್ರೀಮತು ಎಡವ ಮುರಾರಿ
- ⁴ ಕೇಳಿಟೆ ಕೇಳಿಳಾಹಳ ವಿಶುದ್ಧೆಂದ್ರಿಯ ಕಿರಣ್ಯತೆ ಸಿದ್ಧಾಂತ ಪ್ರತಿಪಾಪಕ ಶಿವಗುರು ಭಕ್ತ
- ⁵ ಪರಾಯಂಜರಾದ ಕೆಳದಿ ಸದಾಶಿವನಾಯಿಕರ ವಂಕೊಂದ್ರಪರಾದ ಸೋಪ್ಯಾಶೇಖರ
- ⁶ ನಾಯಕರ ಧರ್ಮ-ಪತ್ರಿಯರಾದ ಜಿಂನವರೂಜಿಯವರು ತುಂಗಾ ಶೀರದಲ್ಲಿ ಶ್ರೀ ಜರಿಂಗರ
- ⁷ ಕ್ರಮಿತರು ಕಟ್ಟಿಸಿದ ಮಲ್ಲಿಕಾಜುರ್ನಾ ದೇವರ ದೇವಾಲಯದ ಧರ್ಮಕೆ ಒರೆ
- ⁸ ಸಿ ಕೆಳಿಟ್ಟ ಎತ್ತಿನ ಮಾನ್ಯದ ಶಾಸನಕ್ರಮಾಂತರದಲ್ಲಿ ದೇವಾಲಯದ ಧರ್ಮಕೆ ಅರೆತ್ತಿನ ಮಾ
- ⁹ ನ್ಯಾ ಶಿವಾರ್ಥಿತವಾಗಿ ಬಿಟ್ಟಿಫ್ರೇವೆ ಅಡಕೆ ಪುಣಿಸು ಬೊಬಿರಿ ಕವಾಡ ಮುಂಂ
- ¹⁰ ತಾದ್ವಿಗದೆಸಿನ ಸರಕು ಹೊರತಾಗಿ ಅಕ್ಷಿ ಭತ್ತೆ ರಾಗಿ ತುಪ್ಪ ಕಾಯಿ ಬೆಳ್ಳ ಮುಂಂ
- ¹¹ ತಾಗಿ ದುರ್ಗದ ಹೋಬಳಿ ಘಟ್ಟದ ಕೆಳಗಿನ ಸುಂಕ ಶಾಸನಗಳಲ್ಲಿ ಬರೆಸಿ ದೇ
- ¹² ವಾಲಯ ಧರ್ಮವ ನಡೆಸಿಕೊಂಡು ಬಹದುಯೆಂದು ಕೊಡಿ ಧರ್ಮಶಾಸನ
- ¹³ ದಾನ ಪಾಲನಯೋಽಮರ್ದ್ಯಾದಾನಾಭೇಯೋಽನಃಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗ
- ¹⁴ ಮಾವಾಜ್ಯೋಽತಿ ಪಾಲನಾದ ಚ್ಯಾತಂ ಪದಂ

ಶ್ರೀ ಸದಾಶಿವ

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ಹೊಳೆಲೂರು ಹೊಳೆಬಳಿ ಕೂಡಿಯಲ್ಲಿ ತುಂಗಾ ನದಿಯ ಕಡೆಯ ಪಾವಟಗೆಗೆ ಹಾಕಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

- | | |
|--|--|
| <ul style="list-style-type: none"> ¹ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರ ಪುಷ್ಟೆ ² ಬಿಂದು ಲು ಶ್ರೀಮತು ಭದ್ರಪ್ರ ³ ಗವುರ ಮಾಗ ಚಿಕ್ಕಪ್ಪನ ಮಾಗ | <ul style="list-style-type: none"> ⁴ ವೀರಪಾಗೆ ಉದ ಮಾಡಿದ ದೇ ⁵ ವಾಲಯದ ದೀಪಸ್ತಂಭಕೆ ⁶ ಮಂಗಳಮಹಾ ಶ್ರೀಶ್ರೀ ॥ |
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ಅದೇ ಕೂಡಿಯ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಹಿಂಭಾಗದಲ್ಲಿ ಬಿದ್ದರುವ ಕಲ್ಲಿನಲ್ಲಿ

- | | |
|---|---|
| <ul style="list-style-type: none"> ¹ ಸ್ವಸ್ತಿ ಸಮನ್ತ ಪ್ರಸತ್ತಿ ಸಹಿತ ಶ್ರೀಮ ² ನೈಹಾಮುಂಡರ್ಜನ್ಸುರ ಅರಿರಾಯವಿ ³ ಭಾದ್ರಭಾಜನೆ ತಪ್ಪುವ ರಾಯರ ಗಂಡ ⁴ ಜತುಪ್ಪಮುದ್ರಾಧಿ ಪತಿ ಶ್ರೀಪಿರಿದೇವ ⁵ ರಾಯರ ರಾಜ್ಯವನಾಳುವಲ್ಲಿ ಕೂಡ | <ul style="list-style-type: none"> ⁶ ಲಿಯ ಶ್ರೀಮತು ಕೂಳಿ ಗೌಡನಮಗೆ ⁷ ಕಾವಾಗಪುಡ ವೇರೆಹುಯಲಲಿ ಪಲರ ⁸ ನಿಜೆದು ತಾಸಂ ಸುರಲೇಂಡ ಗತನಾಡಂ ⁹ ಅತನ ತಂಮ ನಿಲಿಸಿದ ನಿಷಫಿಯ ಕಲ್ಲು ¹⁰ ಮಂಗಳಮಹಾ ಶ್ರೀ |
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ಸಾಗರದ ತಾತೀಲ್ಲೋಕಿನ ಶಾಸನಗಳು

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ನಾಗರದ ಕನಬೆಯಲ್ಲಿ ಕಲ್ಲಾಳ ಹನುಮಂತಾಚಾರ್ಯರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ (1 ಹಳಗೆ)
(ಮುಂಭಾಗ)

- ¹ ನಮಸ್ತಂಗಿರಶ್ಚಂಬಿ ಜಂದ್ರಚಾಮರ ಚಾರವೇ ಶ್ವೇತೋ
- ² ಕೃನಗರಾರಂಭ ಮುಲಸ್ತಂಭಾಯಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯು
- ³ ದಯಾ ಶಾಲಿವಾಹನಶಕ ವರುಷ ಇಂಂನೆಯ ರಕ್ಷಣೆ ಸಂಪತ್ತರದ

- ೪ ನಿಜಶ್ರವಣ ತುಧಿ ಅಲ್ಲೂ ಶ್ರೀಮದ್ದೇವರ ಮುರಾರಿಕೋಣ ಸೋಳಾಹ
೫ ಇ ವಿಶುದ್ಧ ವೈದಿಕಾದ್ಯ ಶತಸಿಫಾಂತ ಪ್ರತಿಪೂರ್ವ ಪಕ್ತ ಶಿವಗಂರಭಕ್ತಿ ಪ
೬ ರಾಘಜಿರಾದ ಕೇಳಿ ಸದಾಶಿವರಾಯ ನಾಯಕರ ವಂಶೇಧದ್ವ ವ
೭ ರಾದ ಸಂಕಣ ನಾಯಕರ ಪ್ರಪಾತೈರು ಸಿದ್ಧಪ್ರನಾಯಕರ ಪಾತೈರು
೮ ಶಿವಪ್ರನಾಯಕರ ಪ್ರತ್ಯುರು ಸೋಽಮಾತೀಭರನಾಯಕರ ದಮ್ರಪತ್ನಿಯ
೯ ರಾದ ಜೆಂನಂಮಾಚಿಯವರೂ ಹಸ್ತಾಂತರದ ಸೇನದೊಷಬಿಯಿರಂ
೧೦ ಇನಮುಗಿ ತಿಂಮಾಯುಗೆ ಬರಸಿಕೊಳ್ಳಿ ಭೂದಾನ ಧರ್ಮಶಾಸನ ಕ್ರಮ
೧೧ ವೆಂತೆಂದರೆ ಅರನಾಡನಲ್ಲಿಂಡೆ ಸೀಮೆಯೆಲ್ಲದ ಕೋಣಗಾರ್ಮದಿಂ
೧೨ ದ ನಿಷಣೆ ಆರ್ಥಾರದ ನರಸಿಂಹಪುರದ ಲಂಗಾವಧಾಸಿಗೆ ಕೊ
೧೩ ಛೃದಬಗೆಯಲ್ಲಿ ಅತಪ್ರಾನ್ತೇ ಕೇಷಾಂಶಾರಭಿ ಅನುಭವಿಸದೆ ಅರ
೧೪ ಮನೆ ಹವಾಲೆಯಾಗಿ ಸಿಸಿಗೆಕೂಡಿ ಬರುತ್ತಿದ್ದ ಬಗೆಗ ಇಂಕೆ ವಿವರ
೧೫ ಯೀ ಅಗ್ರಹಾರದ ಮಹಾಜನಂಗಳು ಬರಸಿದ ಪ್ರಮಾಣಾಶರುವಾಸಿಬೀ
೧೬ ಜಬ ಉಗೆ ರ ಗಡೆ ಬೀಜಬು ಲ ಯಾದರವತ್ತಿನೆಲ್ಲಾ ಬೀಜಬಂ ||| ಅಂತುಬೀಜವರಿ
೧೭ ಖ ಱೈ||| ಕಗ ಇಂ ಶ್ರಿಜವ ಅಗ್ರಹಾರದಲ್ಲಿ ಸಿಸಿಗೆಕೂಡಿದ ಸರಸಮತ್ತೆ ಪು
೧೮ ಛೃನಸಾಸ್ತೇಯಂದ ಸುತ್ತುನ ಬಿಸಿಗಾರ್ಮದಿಂದ ಗಣ||| ಉಭಯಂ ಗಣ||| ಇಂಕೆ
೧೯ ವಿವರ ದುಂದುಭನಂವತ್ತರ ಮಾರ್ಗಶಿರ ತು ಇಂ ಸ್ವಿರವಾರ ಶಿವಪ್ರದೋಷ
೨೦ ಪುಂಜಿಕಾಲಪ್ಲಾಬಿಷ್ಟುದು ಗಣ||| ರುಧಿರೋದ್ವಾರಿ ಸಂವತ್ಸರದ ಅಷ್ಟೇಜ ತು ಗಂಲ್ಲು
೨೧ ಬಿಷ್ಟುದು ಗ ||| ಉಭಯಂಗ ಇಂ||| ಇವೈತ್ತುನಾಲ್ಕು ಪರಂಸಾಸ್ತೇಯಂ
೨೨ ನೂ ಸ್ವರ್ಹರಣೈಂದರ ದಾನಧಾರಾಷ್ಟ್ರವರ್ವಕವಾಗಿ ನಿವ

(ಹಿಂಭಾಗ)

- ೨೩ ಈ ಅಗ್ರಹಾರದವಳಿಗಳ ಮನೆನಿವೇಶನಸಹ ಶಿವಾರ್ಥತವಾಗಿಬಿಟ್ಟ
೨೪ ವಾಗಿ ಈ ಭೂಮಿಯ ಚತುರ್ಭುದಿಯವಳಿಗುಷ್ಠ ಏಧಿ ನಿಕ್ಷೇಪಜಲಪಾಪಾಗ
೨೫ ಅಷ್ಟೇನೀ ಅಗಾಮಿ ಸಿಧಸಾಧ್ಯಂಗರಂಬ ಅಷ್ಟಾ ಹೋಗ ತೇಜಸ್ವಾಂಮೃಂಘನೆಂಬ
೨೬ ಪುರುಷವುರಿಯಾದೆಯಲ್ಲಿ ಅಗುಮಾಡಿಕೊಂಡು ನಿನ ಸಂತಾನವಾರ
೨೭ ಉಪರ್ಯುಂವಾಗಿ ಅಚಂದ್ರಾ ಕರ್ಣಸಾಧ್ಯಾಯಿಯಾಗಿ ದಾನಾಧಿಕ್ರಯ
೨೮ ಪರಿವರ್ತನೆಗೆ ಸಲಿಸಿಕೊಂಡು ಪ್ರಾಬಿದಿಂ ಅನುಧವಿಸಿ ಬಾ
೨೯ ಹದೆಂದುಬರಿಸಿಕೊಷ್ಟು ಛೂದಾನಧರು ಶಾಸನ ಅಳಿತ್ತುಹಂದಾವ
೩೦ ನಿತೋನಲಕ್ಷ ದ್ವೌಭೂ ಮಿರಾಶೋ ಹೃದಯಂಯಮಷ್ಟ ಅಕಷ್ಟ ರಾ
೩೧ ತ್ರಿಶ್ಲೇಷಿತಪಂಥ್ಯೇಧಮರ್ಸಸ್ಯ ಜಾನಾತಿನರಸ್ಯ ಉ(ವ್ಯಾ)ತ್ತೊಂ ಸ್ವದತ್ತಾದ್ವ
೩೨ ಗುಣಂ ಪುಜ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ
೩೩ ಸ್ವದತ್ತೊಂ ನಿವೃಲಂಭವೇತು ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತು ವ
೩೪ ಸುಂಧರಾಂ ಷಪ್ತಿವರ್ಷರೂಪಕಸಣಸ್ತ್ರಾಣಿ ವಿಷ್ವಾಯಾಂಜಾಯಾರ್ಕೇಶ್ವಿ
೩೫ ಏಂ ದಾನಪಾಲನಯೋಮರ್ಸಧ್ಯೇ ದಾನಾಭ್ಯೇಯೋನುಪಾಲನಂ ದಾನಾ
೩೬ ತ್ವರ್ಗಮವಾಶೇಷೀತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ ಶ್ರೀಸದಾಶ
೩೭ ಪ್ರ

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ಅದೇ ಕನಬಾ ಹೋಬಳಿ ಕೆಳಿಗೆ ಗ್ರಾಮದ ನಾಡುಗ ಶಾಮುರಾಯರ ಪತ್ರದಲ್ಲಿವೆ
ತಾಮುಶಾಸನ 1 ಹಲಗೆ

(ಮುಂಭಾಗ)

- 1 ವ್ಯಾಪಕವಂತ್ಯಾರದ ಫಾಲ್ಗುಣ ಶು ಇಂಳಿ ಶ್ರೀಮತ್ತೆ ಶ
2 ದಿ ಏರಬ್ದನಾಯಕರು ಮಾಲವ್ಯಾವರ ಸೀಲಯನಮು
3 ಪ್ರಗೋಚಿಟ್ಟ ಉಂಬಿತಾಂಬುಶಾಸನದ ಕ್ರಮಂತೆಂ
4 ದರೆ ಸೀನು ಅರಮನೆಗೆ ಸೈವಕವಾಗಿದ್ದಳ್ಲಿ ನಿಸಗು ಉಂ
5 ಬಳಿಯಾಗಿ ಬಿಟ್ಟು ಕೆಳದಿ ಶೀಪು ಮಾಲಚಗ್ರಾಮದಲ್ಲಿ
6 ಮೇಲಣ ಬಿದಿರುಗಡ್ಡೆ ಕುಳಗ ರಕ್ತ ಗ ಇ ಕೆಳಗಣ ಬಿದರ ಗ
7 ದ್ವೇ ಕುಳಗ ರಕ್ತ ಗ ಇ ಈ ಉಭಯಂ ಕುಳಗ ಶಕ್ತಿ ಉ ಅರು
8 ವರಕನ ಭೂಮಿಯನ್ನು ಉಂಬಿಯಾಗಿ ಬಿಟ್ಟುವಾಗಿ
9 ಆ ಭೂಮಿಗೆ ಸಲ್ಲಿವ ಏನುಂಟಾದ ಸರ್ವಾಂವ್ಯು
10 ವಂನ್ನೂ ಆಗುಮಾಡಿಕೊಂಡು ನಿನ್ನ ಸಂತಾನ ಪಾರಂಪ್ರ
11 ರೆಯಾಗಿ ಉಂಬಿಯಾಗಿ ಉಂಡುಕೊಂಡು ಬಾಹ
12 ದುರ್ಯುಂದುಕೆಚ್ಚಿ ತಾಂಬುಶಾಸನ ಶ್ರೀವೇಂಕಟಾ
13 ದಿ..

ಅದೇ ಕೆಳದಿಗ್ರಾಮದ ಕೃಷ್ಣಜೋಡಿನರ ವರ್ತದಲ್ಲಿದ್ದ 1ನೇಯ ತಾಮ್ರಶಾಸನ 1 ಹಳಗೆ
(ಮುಂಭಾಗ)

- 1 ಶ್ರೀ ಗಣಪತಿ ಶಾರದಾ ಗುರುಭೋಗನಮಃ ನಮಸ್ತುಂ(ಗ)ಶಿರಸ್ತುಂ [ಶ್ವಂ]
- 2 ಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮಾಲಸ್ತುಂ
- 3 ಭಾಯಿಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಧ್ಯದಜ್ಞ ಶಾಲವಾಹನಶಕ ವರು
- 4 ಷ ಇಳಾಳಿನೆಯ ಪರಿವರ್ತಕಾರಣಕ್ಕೆ ಸ್ವಂತ ವಿಜಯನಂವತ್ಸರದ ಜ್ಞ
- 5 ತ್ರೈಶು ಗಳ ಚಂದ್ರವಾರ ಚೆಂದೋಪರಾಗ ಪುಂಜ್ಯಕಾಲದಲ್ಲಿ ಶ್ರೀಮಂ
- 6 ದನೇಕ ಸಿಂಹಾಸನಾಧಿಪತ್ಯ ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರ
- 7 ಅಚ್ಯುತರಾಯರು ಮಹಾರಾಜರು ನಂಪ್ರಾ ಅನೆಗೊಂದಿಸ್ತ್ವ ಇದ ಚೆಂ
- 8 ಕಟಾದ್ರಿ ಯಾಜಮಾನರಿಗೆ ಶ್ರೀ ಅಚ್ಯುತರಾಯರ ಧರ್ಮಪತ್ನೀತ್ವಕ್ರಿಯೆ ನಂ
- 9 ಪತ್ತರ ಸರ್ವದೇಶಕ್ಕೆ ಭಕ್ತಿಸ್ತುಂಜಾನ ಸಿದ್ಧನಾಧ್ಯಸಾಂಪೂರ್ಜ್ಯ ಅನುಭವಿಸು
- 10 ವ ವಿಶಯಕ್ಕೆ ಸುಂದರ ಆಗ್ರಹಿಕೆಂದು ವಿಜಯನಗರದ ಅನೆಗೊಂದಿ
- 11 ಸ್ವಧದ ಭಾಗ್ರವ ಜ್ಯಾವನ ಅಪ್ಯಾವಾನಬೀರವ ಜಾಮದಗ್ನಿಗೋ
- 12 ತ್ರುದ ಬೋಧಾಯನಸಾತ್ರದ ಯಜುಃಶಾಖೀಯವೆಂಕಟಾದ್ರಿಯಜ [ಜ್ಞ]
- 13 ನರ ಪ್ರಪಾತ್ರರಾದ ಕಾಶೀಷತಿ ಜೋಡಿನರ ಪೌತ್ರರಾದ ಲಕ್ಷ್ಮಿ ಇವೆ
- 14 ತಿಜ್ಯೋಯಿಸರ ಪುತ್ರರಾದ ವೆಂಕಟಾದ್ರಿ ದೃವಜ್ಞರಿಗೆ ತರುಜಿನಗರದ
- 15 ಗುತ್ತಿವೇಂಂತೆಯದ ಅರಗದ ಕಂಬಣದವನವೆ ಪನ್ನಿಚ್ಚಾ
- 16 ಸರಕ್ಕೆ ಸಲ್ಪಿವ ಕೆಳದಿಗ ಇ ನಾವಿರಿಶೀಮೆಭಾವಿಗ
- 17 ಇ ಇಕ್ಕೆರಿಗೆ ಇ ನಾವಿರ ಶೀಮೆಭಾವಿಗ ಇ ಯಲಗಳೆ
- 18 ಇ ನಾಸಿಂಹೆ ಭಾವಿಗ ಇ ಅತಪಾಡಿಸಾವಿರ ಸೀಮೆಭಾವಿಗದ್ವಾಣ ಇ ಕಲ್ಲು
- 19 ಸೇ ಐನಾರುಸೀಮೆಭಾವಿಗ ಲ ಮಂಕಷಾತನಾವಿರಸೀಮೆಭಾ
- 20 ಮಿಗ ಇ ಹೆಚ್ಚಿಯಲ್ಲಿ ನಾವಿರಸೀಮೆಭಾವಿಗ ಇ ಬೆದೂ
- 21 ರಗ್ರಾಮ ಗ ಇ ಕೆನಮಾರು ಇ ನಾವಿರ ಶೀಮೆಭಾವಿಗ ಇ ಸೇರ
- 22 ಬಿ ಇ ನಾವಿರ ಶೀಮೆಭಾವಿಗ ಇ ಅಂಡಿಗೆ ಮೂರುನಾವಿರ
- 23 ಶೀಮೆ ಭಾಗ ಇ ಬಂದಲಕೆಪ್ಪುಣಿ ಹಳಿಸಕ ಇ ನಾಸಿಂಹೆಭಾ
- 24 ಗ ಇ ಇಂತಿಪ್ಪುಶೀಮೆ ಜೋಡಿಸ್ತ್ವ ಪೌರೋಹಿತ್ಯ ಭಷ್ಯಯಜಮಾ
- 25 ನಿಕೆ ಭಾವಿಗಳು ಮನೆಗಳು ಚಾತುವರ್ಜಣದಲ್ಲಿ ಲಗ್ಗಿಫಾಟಿಗೆ

(ಹಿಂಭಾಗ)

- 26 ಇಪತಿಮುಹಾರ್ತಕಾಣಿಕೆ ಪ್ರಣಾಂಕರಕಲಶ ಇವರೇ ಲಗ್ಗಿಸ
- 27 ಹಮಾಡಿಸಿಕೊಂಡು ಬರೋಹಾಗು ಧತ್ತಚಾಮರಾಂದೋಳಿಕಾದಿ ಅ
- 28 ಷ್ವಭೋಗಂಗಳು ಕೊಟ್ಟಿಸ್ತ್ವ ಇವರ ಸಂತಾನ ಪಾರಂಪರ್ಯ ಅನುಭ
- 29 ವಿಸಿಕೊಂಡು ಇರುವಹಾಗೆ ನಾಮ ನಂಪ್ರಾ ಸ್ತ್ರೀಪುತ್ರಸಹಿತ ಸಹಿರಣಿಗೋ
- 30 ದಕ ದಾನಘಾರಾಷ್ವಾರ್ಥಕವಾಗಿ ಕೊಟ್ಟಿವಾಗಿ ತುಂಗಭದ್ರಾತೀರದಲ್ಲಿ ಚಂದೋ
- 31 ಪರಾಗ ಪುಂಜ್ಯಕಾಲದಲ್ಲಿ ಶ್ರೀ ವಿರೂಪಾಕ್ಷೇಶ್ವರಸನ್ನಿಧಾನದಲ್ಲಿ ಕೊ
- 32 ಷ್ವಿವಾಗಿ ನಮಗೆ ಅರಸುಗಳಿಗೆ ಪಾಚಾಗ್ನಿಗೆ ಪ್ರಾಣಿ ಅಭಿವೃ
- 33 ದ್ವಿಜಾಗಿ ನಡೆಯಬೇಕೆಂದು ಅಲ್ಲಿಶ್ಲೇ ದೇವತಾರಾಧನ ಪೂರ್ವ ಇವರ ಮುಖದಲ್ಲಿ ನ
- 34 ಡೆವಕಾಗು ಈ ವೆಂಕಟಾದ್ರಿಯಜಮಾನರಭಾವಿ ಅಂತಾಗ ಇ ಸೀಮೆ ಇಂ
- 35 ನಾವಿರ ಈ ಸ್ವಧದಲ್ಲಿ ನಿಧಿಸಿಕ್ಕೇವ ಜುಪಾಪಾಣ ಅಕ್ಷಣಿ ಆಗಾಮಿ ಇಷ್ಟ್ವ
- 36 ಶಿವಾರ್ಥಿತಕ್ಕೊಟ್ಟಿವಾಗಿ ಯೆಂದುಕಾಂಪುತಾನಾನದ ಧರ್ಮಪಟ್ಟ ಅದಿತ್ಯ ಚಂ
- 37 ದ್ವ ಅಂತೋನಲಕ್ಷ್ಯ ದೃಷ್ಟಿಯಿರಾಕ್ಷೇ ಹೃದಯಂಯುಮಾಷ್ಟ ಅಹಷ್ಟ ರಾತ್ರಿಕ್ಷ ಉ
- 38 ಭೇಂಡನಂದ್ಯೇ ಧರ್ಮಾಷ್ಟ ಜಾನಾತಿನರಸ್ಯ ಉ [ವ್ಯ] ತ್ರಂದಾನಾತಾಪಾಲಕೋರಾಜಾನ್ವಾದಾನಾ
- 39 ತಾಪ್ಯಾತ್ಮೇಗುರುಃ ದಾನಾತಾಪಾಲತಾವಾತಾ ತತ್ತ್ವಲಂಲಭತ್ತೇಮಯಿ ಶ್ರೀ ವಿರೂಪಾಕ್ಷ
- 40 ಈ ದಾನಪಟ್ಟ ಅಳುಂಬಿದರೆ ಕಾಶ್ಕೇತ್ತದಲ ಮಾತ್ರಾಪಿತ್ತಗುರುವಿಗೆ ತಪ್ಪಿದಹಾಗೆಯೆಂ
- 41 ದು ಈ ಧರ್ಮಶಾಸನಕೊಟ್ಟಿ ನಡನದೇಕು ಪಣಿ ಇ ಹೆಚ ಇ ತೋಕ ಗ ಇ ಲಾ 10-೨ ಅಂಗೀಲ
ದಾನಪಟ್ಟಿ.

ಅದೇ ಕೆಳದಿ ಕೃಷ್ಣಜೋಡಿನರ ವರ್ತದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ ಅನೆಯದು ಇ ಹಳಗೆ

¹ ಶ್ರೀ ಮೃಂತ್ಯಾರಳಂಗಾ ನಮಸ್ತುಂಗ ಶಿರಶ್ವಂಬಿ ಚಂದ್ರಚಾಮರ

² ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತುಂಭಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿ

- ३ श्री जयाध्युदयु न्यूप शालवाहन शक परुष रामज्ञानेयु परिव
 ४ ते मानकृति नल्लुव जमु नंवत्सुरद चैत्र ई चंद्रवार चंद्रेष्वपरा
 ५ ग वृंजुकालदल्लु श्रीमदन्वैर कींहासनवाधिपत्त्ये आनेगोंदि राजाधिरा
 ६ ज परमेश्वर अनेगोंदि अच्युतरायुरु प्रकारायुर नांपुदा
 ७ युकराद गुत्तुलद चिक्कुप्पूल रायुरु माने भागव गोवैत्तुप्पूल राद शुक्कुयुजु
 ८ शाखेयु कात्तुयुन नुत्तुद भागव चैव अप्पुवानेविरुव जामुदग्गु
 ९ प्रंचारुच्येयु वृवरास्वित जामुदग्गु गोवैत्तुद चेवैधायुन नुत्तुद युजु शाखे
 १० यु अने गोंदि नु छद जेंक्कादि युजमानरु वृप्पैत्तुराद शंकरप्पैन
 ११ पौत्रराद अंजप्पैन पृत्तुराद वेंक्कादि यु जानरिगे हुरु
 १२ पारद देवत्तुकांदेवत्तु चैवैत्तुवागि ते देवत्तुकांदेवत्तु नुत्तु इद्वैन्नु
 १३ नुग्गु भूमिव चुनेग्गु गुरुमानु गुरुमुक्के इद्वै लुंबु अयुवत्तुने
 १४ कैच्चु नेल धान्नु बेलनु नवरान्नु फल मुंगत्तुद नु धारेयुरु कैच्चु
 १५ अदे ते हुरु गुरु अ कै नुत्तु भूमिग्गु मुनेग्गु अयुकारककंतव
 १६ जावे बुच्चु चौरस्तिका कैच्चु चिनु उलंचाद्वैनु नुत्तुरिज्जु
 १७ दकदानवारा प्रवैवकवागि श्रीमन्नु वृक्षामुल्लार लंगदेवर नु धा

(किंभाग)

- १८ नदल्लु तुंगधारा तेरदल्लु चेंद्रेष्वपराग पृंजु कालदल्लु
 १९ नुत्तुपुत्तु सुक्के धारेयुरदु कैच्चु अदे न
 २० ध नुक्के पै जल पाशाळ अक्कींग्गु अगामु भत्तु चुमुरांदेवै
 २१ कादि अच्चु फैगंग्गुरु हुरु आ कुलद जरेके ते हुरु वै पैत्तु
 २२ देवत्तुवांद्वैत्तु नुत्तुत्तुवागि चैरिहरुत्तुत्तुवागि कैच्चु इद्वै नमग्गे अ
 २३ रनुग्गु वृक्षायुग्गु ते वृक्षु लद्वैंद्वै नुवै दानवालने चु
 २४ दुत्तु इरबेकु इद्वै त्तुदरे कात्तुयुल्लु मात्तु चित्तु गुरुविं त्तुद कु
 २५ ग अदित्तु चेंद्रामुसिलेवैनलैत्तुरु भूमिव रावै वृद्धमुं युवात्तु अ
 २६ वैक्कुरात्तुक्कु लुभेवेसंद्वैधमुक्कु चानात्तुरस्तु वृत्तुंवानात्तु प्पा
 २७ लिंगेराज्ञानदानात्तुलिंगेरु गुरु दानात्तु पालितावात्तु त्तुलंलधेमु
 २८ युये. उद्वै उरसि कैच्चु तांबु शासनव द्वमुक्कु चैच्चु नु छद
 २९ देवत्तुराथने इवर चुमुदल्लु नुत्तुयुद्वै उद्वै उरु कैच्चु
 ३० चु धमुक्कु शासन वृष्टि ए वृष्टि ज त्तुके ७० प्रंचारुक्कु
 ३१ अगुल ॥ श्री विंचे राम्ये

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अदे कैलदि कृप्पै जैवीयुनर वैतदल्लुद्वै तामु शासन इनेयुदु (१ हलगे)

(मुवाग)

- १ गिपति शारदागुरुभै देवमुः
 २ नमुस्तुंग शिरक्कुंबि चेंद्रु चुमुर चुरेत्तु शुलीवैक्कु नगरा
 ३ रांध चुमुलस्तुंधायु शंधवेए । नुत्तु श्री जयाध्युदयु शालवाक
 ४ न शकपरुष रामुलनेयु विद्वव संवत्सुरद कात्तिक ब ३० र नुयेवै
 ५ पेराग पृंजुकालदल्लु एवव चुमुरारि कैच्चु लुलाहेल विकुद्वै सिद्वांत पृति
 ६ वालक नमुक शिवायु सदाशव चुमुद्वांकित शिवेवैक्कुप्पैनुराद देवगोंदर
 ७ पृत्तुत्तुराद ग्गुप्पैनंदर पौत्रराद बनगांदर पृत्तुराद चुवदगों
 ८ दरु धद्वैगोंदर नुत्तुक्कु नुदात्तुवाचुकु भागव चैच्चु अप्पु
 ९ वान चिरव चिव दग्गु गोवैत्तुद चेवैधायुन नुत्तुद युजु शाखेयु वि
 १० जयु नगरद वेंक्कादि द्वैप्पै युजमानरु वृप्पैत्तुराद जैमादि युज
 ११ मानरु पौत्रराद नरसिंह युजवासरु पृत्तुराद नरसप्पै द्वैप्पै युज
 १२ मानरिगे कैलदि श्री नुदात्तुवाचुकु नागत्तुरुज्जुनगरव गुत्तु
 १३ वैद्वंचुद अराद कंवलद बनवासे वैनु चेवै नुत्तुक्कु नुल्लुव के
 १४ इदि ई नाशीर भूमिग अ इक्कुरी ई नामुग ई युलग्ग
 १५ ई ई नासीर भूमिग ई अत्तुवादि नामु नामु ई कैलिग १०० ग ल चु
 १६ कनारेनामुग ई चेद्वैरु गा नागर भूमि ई उ बिद्वैरु नामु इ
 १७ रज्जुत्तुत्तु भाग ई कृनमुर ग ई भूमिग ई नुरुबि ई नाशु
 १८ ग ई अंदिगे नामु अ बिंदुपके पैच्चुल वैच्चु नुक्कुरु ई उ

- ¹⁹ ಇಂತಷ್ಟು ಶೀರ್ಜೆಗೇಳು ಭೂಮಿಗೇಳು ಮನೆಗೇಳು ತಾತುರ್ವರ್ತಣದಲ್ಲಿ ಉಗ್ಗಾಗ
²⁰ ಇವತ್ತಿ ಪ್ರಣಾಶಕಲತ ಮುಹೂರ್ತರ್ವಕಾಣಿಕೆ ಉದುಗೊರೆ ಇವ
²¹ ರೆಲ್ಗ್ಯು ನಹ ಮಾಡಿಕೊಂಡು ಬರುವ ಹಾಗೆ ಶ್ರೀ ರಾತ್ಯರು ದತ್ತ ಮಾಡಿಕೊಣ್ಣರು ಇ
²² ದ್ವಿಧ ನಾರಪ್ಪ ಯಜಮಾನರಿಗೆ ದಿನವಹಿ ಭೂಮಿ ಗಿರಿ ಕೈ
²³ ಗಿರಿ ನಾವು ಗೆ ಉ ಕೆಣಿಷ್ಟಿದೆ ಅಲ್ಲದೆ ಕೆಳದಿ ಸ್ಥಳದ ಶೇನೆ
²⁴ ಭಾವಿಕ ವರ್ತನಿ ಸಂಬಳ ಭೂಮಿಗಳ ಗೌಡಿಕೆ ಅಲ್ಲ

(ಕಿಂಭಾಗ)

- ²⁵ ಸ್ಥಳದ ದೇವತಾಪೂಜೆ ಕಂಭುಲಂಗಪ್ರಜ್ಞಾಡಿಕೆ ಭೂ
²⁶ ಮಿತತ್ವ ದ್ವಿಪಜ್ಞ ಯಜಮಾನಿಕೆ ಇಂತಷ್ಟು ಶ್ರೀ ವರದಾ ತೀರದ
²⁷ ಶ್ರೀರಾಮೇಶ್ವರ ನಸ್ಸಿ ಧಿಯಲ್ಲಿ ನೂಯೋರ್ ಪರಾಗ
²⁸ ಪ್ರಜ್ಞಾಕಾಲದಲ್ಲಿ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷಿಣಿ ಅಗಾ
²⁹ ಮಿ ಇಂತಷ್ಟು ಕೆಣಿಷ್ಟಿವಾಗಿ ಮತ್ತು ಧತ್ತ ಚಾಮರ ಅಂದೇಳಿಕಾ
³⁰ ದಿ ಅಷ್ಟ ಭೇಂಗಂಗಳಿಂ ಕೆಣಿಷ್ಟು ರಾಜರಿಗೆ ಪಾದುಪಾಗಳಿಗೆ ಅರ
³¹ ಸುಗಳಿಗೆ ನಮಗೆ ನಹ ಪ್ರಜ್ಞ ಲಂಧ್ಯವೃದ್ಧಿಯಾಗಿ ನಡೆಬೇ
³² ಕೆಂದು ಪುರಾಣೀಕ್ರಿದ ರೀತಿ ಮುಂದ ನಡನುವರಿಗೆ ಬರಸೂಲು ಡಾಮಾರ
³³ ಅಗಿದ್ದರೂ ಮಿಗತಾಗಿ ಶ್ರೀವಾಷ್ಟವಾಗಿ ನರ್ವ ವೃತ್ತಿಯ ನಡನಬೇಕೆಂದು
³⁴ ಶಿವಾರ್ಥಿತವೆಂದು ಕೆಣಿಷ್ಟಿವಾಗಿ ಕಾಶಿಕ್ಷೇತ್ರ ಮಾತಾಪಿತ್ರ
³⁵ ಗುರುವಿಗೆ ತಪ್ಪಿ ನಡೆದ ಹಾಗೆ.....
³⁶ದಾನ ಧರ್ಮ
³⁷ ಪಟ್ಟಿ ಅದಿತ್ಯ ತಂದ್ರ ಅಸಿಲೇನಲಷ್ಟದ್ವಾರ್ ಭೂರ್ಮಿ ರಾಘೋ ಹೈ
³⁸ ದಯುಂ ಯಮಷ್ಟ ಅಕಷ್ಟರಾತ್ರಿಕ್ ಉಫೇಚಸಂದ್ರ್ಭೇ ಧರ್ಮಾಷ್ಟ
³⁹ ಜಾನಾತಿ ನರಸ್ಯವೃತ್ತಿಂ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪ್ರಜ್ಞಂ ಪರದತ್ತಾನುಪಾ
⁴⁰ ಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ಸಿಷ್ಟಲಂ ಭವೇತಾ ದಾನಾತ್ಪು
⁴¹ ಪಾಲಿಶೋರಾಜಾನ ದಾನಾತ್ಪಾಲತೋ ಗುರುಃ ದಾನಾತ್ಪು ಪಾಲಿತಾ
⁴² ಮಾತಾ ತಪ್ಪಲಂ ಲಭಕ್ತೇಮಯಿ

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ಅವಿನಹಳ್ಳಿ ಹೋಬಳಿ ಇಕ್ಕೇರಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ತಳಪಾದಿ ಕಲ್ಲಿನಲ್ಲಿ

¹ ಯಾ ಮಂಂಬದ ಕೆಲಸವ ಗೆಯಿದವ ಅಕಾರಿ ಹೊಂಬುಕದ ವೆಂಕಟಯನು

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ಅದೇ ಆವಿನಹಳ್ಳಿ ಹೋಬಳಿ ಹುಲಿಮನೆ ಗ್ರಾಮದ ಪಟ್ಟೀಲ್ ಸುಭ್ಯಯ್ಯನವರ ಮನೆಯಲ್ಲಿ
 ರುವ ಕಡತದಲ್ಲಿ ದೊರೆತ ತಾಪ್ಯತಾನನದ ಪ್ರತಿ.

- ¹ ನಿರ್ವಿಪ್ರಮನ್ತು ಶಂಭಮನ್ತು ನಮನ್ತುಂಗ ಶಿರಶ್ವಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ! ಶ್ರುತೋಕ್ತ ನಗರಾರಂಭ
² ಮೂಲಸ್ತಂಭಾಯ ತಂಭವೇ ! ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯಾದಯ ಶಾಲವಾಹನ ಶಬ್ದ
³ ವರಂಪಂಗಳಿಂ ನಾವಿರದ ಇಂ ಇಂನೆ ಪರಿವರ್ತಮಾನಕ್ಕೆ ಸಂದುಸಲಾವ ವಿಧವನಾಮ ನಂ
⁴ ವಟ್ಟರದ ಅಶ್ವೇಜ ಶು ಇಂ ರವಿವಾರದಲ್ಲಿ ಶ್ರೀಮತು ಹುಲಿಮನೆ ಕಾಳಿ
⁵ ಸುಬಳಿನವರ ಮನೆ ಶೇಷಯ್ಯನವರಿಗೆ ವೇದಮೂರ್ತಿಗಳಾದ ಯಿಕ್ಕೇರಿ ಶೇಷಾಚಾರ್ಯ
⁶ ರ ಹಾಗ ಭೀಮಾಚಾರ್ಯನು ಬರೆಸಿ ಕೆಣಿಷ್ಟಿಹೊಲೆಯಾಳು ಹೆಂಜಾಳು ಕ್ರಯ ಚೀ
⁷ ಕ್ಷಿಂತಕ್ರಮಪೆಂತೆಂದರೆ ನಾನು ನಂನ ಅವಸರ ನಿಮಿತ್ತವಾಗಿ ನಂನ ಹೊಲೆಯಾ
⁸ ಇಂ ಕಂನನ ಹೆಂಡತ ಕೆಳಾಡಿಯೆಂಬ ಹುಡುಗಿಯನ್ನು ನಿಮಾಗೆ ಕ್ರಯಕ್ಕೆ ಕೊಳ್ಳಿ
⁹ ನಾಗಿ ಯಾ ಹೆಂಬು ಆಳಿಗೆ ಬುದ್ಧಿವಂತರು ಕಂಡು ಕಟ್ಟಿದ ಕ್ರಯಗೆ ಇ ಅ
¹⁰ ಕ್ಷಾರದಲು ಮೂರು ವರಹಂನ ತೆಗೆದುಕೊಂಡು ಯಾ ಹೆಂಜಾಳು ಹುಡು
¹¹ ಗಿಯಂನ್ನು ನಿಮಾಗೆ ಕ್ರಯ ಮೂಲಕ್ಕೆ ಕೆಣಿಷ್ಟಿನಾಗಿ ಯಾ ಹೆಂಣಿಗೆ ಆದಿ ಅದಮು
¹² ಅದ್ದಿ ನಡ್ಡಿಯೆನು ಉಂಟಾದಂನ್ನು ನಾನೇ ನೋಡಿಕೊಂಡೇನು ಯೆಂದು
¹³ ಬರಸಿಕೊಳ್ಳಿ ಕ್ರಯ ಚೀಟು ಹಜ ನಂದ ನಿತಿಧಿ ಯಾಗಿದೆ ನಾಧಸಯಿಂತ
¹⁴ ಪ್ರಾದಕ್ಕೆ ನಾಕ್ಷಗಳು ಬೇದೂರ್ತನುಬ್ಧಯ್ಯ ಬಾರೀಕೆಳ್ಳಿ ಪಂಡ್ರಿ ದೊಡ್ಡೆ
¹⁵ ಯ್ಯ—ಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ದೇವಾಸ ಗ್ರಾಮದ ಸವಿಾಪ ಹಳ್ಳದ ಒಳ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"X2'-0'

- ¹ ನಮನ್ತುಂಗ ಶಿರಶ್ವಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ! ಶ್ರುತೋಕ್ತ ನಗರಾರಂಭ ಮೂಲ ಸ್ತು
² ಭಾಯ ತಂಭವೇ ! ಹಂಚಿಯಿದ ಮಾಧವಯ್ಯ ಶ್ರೀ ಶಿವಪಾದಾಭ್ಯ ಭೂಂಗನ ಲಬಿತ ||

- ^३ ಸ್ವಾಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ಯ ಶ್ರೀ ಪ್ರಭು ಇವಲ್ಲಬ್ಧ ಮಹಾರಾಜಾಧಿರಾಜಪ
^४ ರಮೇಶ್ವರ ಪರಮಭಾರತ ಸತ್ಯಾಶ್ಯ ಕುಳಿಳಿಕ ಚಾಳುಕ್ಯಾಧರಜ ಶ್ರೀಮತ್ತತ್ತ
^५ ಶೈಕ್ಷಣಿಲ್ಲದೇವರ ವಿಜಯ ರಾಜ್ಯ ಮುತ್ತೋತ್ತರಾಧಿ ವ್ಯಾದಿ ಪ್ರವರ್ದ್ದಿ ಮಾನ ಮಾಚ
^६ ನಾಂಕ ತಾರಂಬರಂ ಸಲುತ್ತ ಮಿರೆ ತತ್ವದ ಪರ್ಯೋಪಜೀವಿ ಸಮಧಿಗತ ಪಂಚಮಾಹಾ ಸಬ್
^७ ದ ಮಹಾ ಸಾಮಂತಾಧಿಪತಿ ಮಹಾವಚ್ಚಣಿ ದಜ್ಞಾನಾಯಕ ವ್ಯಾರಿಧಯಾದಾಯಕ ಮಾ..
^८ ಮಾಣಿಕ್ಯ ಸೀತಿಚಾಣಿಕ್ಯಂ ಸತ್ಯರಾಧೀಯಂ ಶಾಚಾಂಜನೇಯಂ
^९ ವಿಬುಧಜನವನಜವನ ಮಾತ್ರಿಜ್ಞಾನರೇವೋಚೆಗಣ ನಮರಾನದ್ಯಭ
^{१०} ಯತ್ತರಾಜಹಂಸ ಮಾಳವಧಾಮಕೇತು ಮಜ್ಞಾವಕೊಳ್ಳಿಂಫನ
^{११} ಧಾರಾನಗರ ಕುತ್ತಿಹಳ ಮುಮ್ಮುಸಿಜಳಿಬಿಡುವಾನಳೆಂ ಶ್ರೀಮ
^{१२} ತ್ರೈಶೋಕ್ಯ ಮಲ್ಲಿದೇವ ಪಾದಾಖ್ಯ ಭ್ರಂಗ ಸಾಕಣೋತ್ತಂಗ ನಾಮಾ
^{१३} ದಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿಸಹಿತಂ ಶ್ರೀಮನ್ನನೆ ಹಗ್ಗಿಜೆದಜ್ಞಾನಾ (ಯಾಕಂ)
^{१४} ಯಾಕಂ ಗುಣ್ಯಮಯ್ಯಂಗಳೆ ಸಕವರ್ತ ಏಲಾ ನಯ ಶಾವರಿ ಸಂವತ್ಸ
^{१५} ರದ ಧಾದ್ರಪದ ದಮಾವಾಸ್ಯ ಸೋಮವಾರದ ನ್ಯಾರಾಜಧಾನಿ ಕಲಾಂ
^{१६} ದಿಕ್ತಿ ವೀಡಿನೋಳ ಗೃಹಾರಿಪರಿಯಾರ ಪಿರಿಯ ಕೆ
^{१७} ಜೆಗಾಯಾರ ಪನ್ನಾಯಿದ ಕುಳಿಯ ಜೆಜ್ಜಿಂಕಮನ್ನಿಯೋಪ್ಯಾರ್
^{१८} ಘೋವಾರಸಮದೇವ ಭಟ್ಟರ್
- ^{१९} ಯುದೇಮಯ್ಯನತಿಕ್ಯಾಯ್ಯನಿಂತಿ ಪಗ್ಗೆದಾರಾಪುರ್ವಕಂ ಮಾಡಿಕೊ
^{२०} ಛ್ವರು ಈ ಧರ್ಮವಾಸಾರೇಷ್ಯೇವ್ಯಾರ್ ಪ್ರತಿಪಾಳಿದರು ಕುರುಕ್ಕೀತ್ತುವಾರ
^{२१} ಜಾಸಿಪ್ರಯಾಗ ಅಪ್ಪಿ ತೀತ್ಯಾರ್ವಿಂತೇ ಪುಣ್ಯಸ್ಥಾನಂಗಳಂ ನಾ
^{२२} ಸಿರ ಕವಿಲೆಯಂ ವೇದಪಾರಗರಪ್ರಸಾಸಿವರ್ಗ್ಯಾರ್ ಕೊಟ್ಟ ಪುಣ್ಯ ಮನೆಯ್ಯ
^{२३} ವರೀ ಧರ್ಮಾರ್ಥಮನಿಂದಪರಾತೀಫ್ರೆ ಸ್ಥಾನದಲ್ಲಾ ಸಾಸಿರ ಕವಿಲೆ
^{२४} ಯುಮನಾನಾಸಿರ ವೇದಪಾರಗರು ಮನಳಿದ ಪಾತಕರ ಕ್ಯಾ
^{२५} ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾಯೋಪರೇತವನುಂಧರಾಂ ಘಟ್ಟಿ ವರ್ಷಾ ಸ
^{२६} ಹನ್ನಾಳಿ ವಿಷಾಧಾರಂ ಜಾಯತೇ ಕ್ರಮಿಃ ಸಾವಾನ್ಯೋಯಂ ಧರ್ಮಸೇತು
^{२७} ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇ ಪಾಲನೀಯೋಧವದಿಃ ಸವ್ಯಾರ್ವನೇತಾನ್ಯಾವಿನಃ ಪಾ
^{२८} ತ್ರಿವೇಂದ್ರಾನ್ಯಾಯೋಭೂಯೋಯೋಯಾಚತೇ ರಾಮಚಂದ್ರಃ ॥ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಅವಿನಹಳ್ಳಿ ಹೋಬಳಿ ಶೀತೂರಿಗೆ ಸಮಾಪ ಕೊಳ್ಳಾರಿಗೆ ಸೇರಿದ ಕಾರೆಸ್ವಲಿ
 ಪಾಳು ದ್ರೋವಾಲಯದ ನಿವೇಶನದಲ್ಲಿ.

- ^१ ಸಮಸ್ತಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
^२ ವೇತ್ತರೈಶ್ಯೇಶ್ಯಾನಗರಾರಂಭ ಮುಲನ್ತುಂಭಾಯಶಂ
^३ ಧವೇ ಸ್ವಾಸ್ತಿ ಶ್ರೀಮತು ಯಾದವ ನಾರಾಯಂ
^४ ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಸಿಂಹಳದೇವಂ ರಾಜ್ಯಂ
^५ ಗ ಯ್ಯಾತ್ರ ರಾತನಸವ್ಯಾರ್ಥಿಕಾರಿ ಅರಿಯ ಮಲನೆಟ್
^६ ಯ ಪುತ್ರಂ ಮಾಹೇಶ್ವರಾ ಗ್ರಗಣ್ಯನು ಚುಸಿದ ಹೊಂ
^७ ನಮನ ಪ್ರತಾಪಮೆಂಳಂದೊಚ್ಚುರದಿದಿ
^८ ರಾಂತರಿಧಾಪರಸ್ತ ಸಾಂಸೀಳಿಧುತ್ತ ಮಾಂಗಮನಾ
^९, ಮುಣಿದು ಬ್ರಹ್ಮನೆಂದಾಡು ನೆಟ್ಟಿದ ಪ್ರದಹೊ
^{१०}, ರನೆಂಬ ಮದೇಭಂ ॥ ಅಂತಾತಂ ಸುಖನಂಕಥಾ
^{११} ವಿನೋದಿಂದಿಂದಿಕಾರಂ ಗೆಯ್ಯಾತ್ತುಮಿದ್ಯಾರ್ ಹೇಂನಘರ
^{१२} ಮಾಹೇಶ್ವರ ದೇವರ ಬ್ರಹ್ಮದೆ ಅಂಗರಂಗಾಂಗಾಂಧಿಂಧ
^{१३} ಆ ಯೂರಕೆಯೆಯ ಕಳಗೆ ಕಂಡುಖಾಗಳೆಯಲು ಮತ್ತರೆ
^{१४} ರಾಮಮಂಸವನಮಸ್ಯ ಮಾಗಿ ಬಿಂಬಿಕೊಂಬ್ರಾಯುರ
^{१५} ಮಹಾಜನರೆಂಪ್ರ ಇಂತಿದನಿಂದಂವಾರಣಾಸಿ
^{१६} ಯಲ್ಲಿಪಾವ್ಯಾರಕೊಂದ ಪಾತಕ ನಕ್ಕಾಸ್ವದತ್ತಂ
^{१७} ಪರದತ್ತಾಂವಾಯೋಪರೇತ ವಸುಂಧರಾಂ ಘಟ್ಟಿ ವರ್ಷಾ
^{१८} ನಹನ್ನಾಳಿ ವಿಷಾಧಾರಂ ಜಾಯತೇ ಕ್ರಮಿಃ ಧಾರೇ
^{१९} ಜನಲಭಿತಮಂಗಳ !

ಭಾರತಿಗಳ ಹೋಬಳಿ ಗೋವಿನ್ದಪ್ಪೆ ನಗರಗೇರಿಬಸ್ತುಯಿಂದ ಗೋವಧರನಿಗಿರಿಗೆ
ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಎಡಭಾಗಕ್ಕೆ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು.

- | | |
|----------------------------------|--------------------------------------|
| 1 ಸ್ವತ್ತಿ ಶ್ರೀಮತು ಚೆಂನಬ್ಬೆರಾದೇವಿ | 8 ರಸೇನಬ್ಬೇವ ತಿಂಮರಸಯ್ಯನು ತನ್ನ |
| 2 ಅಮೃತಪರು ನಗರ ರಾಜ್ಯವನಾಳು | 9 ಶ್ರೀ ಪುತ್ರಜಾತಿ ನಾಮಂತದಾಯಾದಾನು |
| 3 ವಲ್ಲಿ ವಿಳಿಂಬಿ ಸಂಪತ್ತರದ ಭಾದ್ರಪದ | 10 ಮಾತಡಿಂದ ಸ್ವರೂಪಿಯಿಂದ ಸರ್ವಘಾನ್ಯ |
| 4 ಈ ಜತುರ್ವರ್ತಿಯಲ್ಲಿ ಗೋವಧರನಿಗಿ | 11 ವಾಗಿ ಬಿಟ್ಟ ಯಿಂತಪ್ಪುದಕ್ಕೆ ಮಹಾಜನಗಳು |
| 5 ರಿಯ ಹನುಮಂತೇಶ್ವರ ದೇವರ ನಂದಾ | 12 ನಾಷ್ಟಿ ಇದಕೆ ತಣಿ ನಡೆದವನ ಬಾಯು |
| 6 ದೀತ್ಯ ಧಮ್ಮಾರ್ಥಕ್ಕೆ ಸಣಿಗಲಮಕ್ಕೆ | 13 ಉ |
| 7 ಯಾಮೇಲುಭಾಗ ಗಡೆಯನೂ ಅವೂ | |

ಅದೇ ಹೋಬಳಿ ಗೋವಧರನಿಗಿರಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕಾನೂರಿಗೆ ನೇರಿದ ಜಂಗಲನೆಲ್ಲ
ಹಾಳು ಮಂಟಪದ ಬಳಿ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು.

- | | |
|-------------------------------------|------------------------------|
| 1 ಪ್ರಮಾದಿ ಸಂಪತ್ತರದ ಚೈತ್ರ ಸುದ್ದೆ ಱಳ | 6 ಯಾಳಿಯಲು ದುಗ್ಗಾವೆಗೆ ಬಿಟ್ಟು |
| 2 ... ವಾರ ಶ್ರೀಮತು ಜಗದೇವ ಸಿಂಗಿ ದೇವರ | 7 ಭೂಮಿ... ಯೈನ್ನನಿಂಬು—ಪರಿ |
| 3 ಸರು ದುಗ್ಗಾವೆಗೆ ದಯ ಮಾಗ ಬಮ್ಮು | 8 ಹಾರವಾಗಿ ಬಿಟ್ಟ ರು ಇದಕೆ ಅಳಿ. |
| 4 ಇ ಹೆಗ್ಗಡೆ ಸಾಪ್ತಾಷಿ ಕಾಯುರಕ್ಕೆ ಬಂದು | 9 ದವ ನರಕಕೆ ಇಳಿವ |
| 5 ಮಳಲಯ ಸಿಂಗಜ್ಞನಕೂಡ ಕಾದಿ | 10, ಕೊಂಡ ಪಾಪ |

ವಿಕಾರಿಪುರತಾಲ್ಮೈ ಶಿಕ್ಷಣ ಶಾಸನಗಳು

ಉಡುಗಳಿಂದ ಹೋಬಳಿ ಕಡೆನೆಂದಿ ಹಳ್ಳಿಗೆ ಸುಮಾರು ಒಂದು ಮೈಲು ದೂರದಲ್ಲಿ ಪಾಳು ದೇವಾಲಯದ ಬಳಿ
ಬಿಡ್ಡಿರುವ ಕಲ್ಲು (ಸಮಾಧಿಯ ಕಲ್ಲು)

ಪ್ರಮಾಣ 3'—6"×2'—6"

- ಸ್ವತ್ತಿ ಯಮನಿಯಮನಾ ಧಾರ್ಯಾಯ ಧಾರ್ಯನಧಾರಣ ಮಾನಾನುಷ್ಠಾನ ಜಪ ಸಮಾ
- ಧಿಶೀಲಗುಳ ಸಂಪನ್ಮರುಂ ಯಜನ ಯಾಜನ ಪ್ರಮಾಣ
- ಷಟ್ಪಂಚ್ಯಾರ್ಥ ಸಿರತರುಂ ಶ್ರೀಮನ್ಮಾತಾಹೂಂ ಪುರದ ದೇವಯ್ಯಂ
- ಚಾಳುಕ್ಯ ವಿಕ್ರಮ ಕಾಲದ ಅನೇಯ ಪ್ರಮೋದೂತ ಸಂಪತ್ತರದ ಶ್ರಾವಣ ಬ್ರಹ್ಮಣ ಬ್ರಹ್ಮಣ ಬ್ರಹ್ಮಣ
- ಲು ಮಾಹೇಶ್ವರ ಪದಮನೇರಿದೊಡಾತನ ಶಿಶ್ಯಂವಾಮದೇವಯ್ಯಂ
- ನಿಲಿಂದ ಸಮಾಧಿಯ ಕಲ್ಲು ಮಹೇಶ್ವರಾಮಂಗಳ ||

ಅದೇ ಹೋಬಳಿ ಕಡೆನೆಂದಿ ಹಳ್ಳಿಗೆ ಸಮಾಷದಲ್ಲಿರುವ ಬಾಳಿಂಬಿದ್ಯು ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟು ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—6"×3'—9"

- ಸ್ವತ್ತಿ ಅಸೀದೇಶೇಷನರ ಪತಿಮಾರುಪಂಚಮಣಿವಯನಿಂಬು ಮಂಜರೀ ರಂಜಿತ ಪಾದಪೀಠಿಂದ ಪ್ರತಾಪದವರೆನ್ನ ಜ್ಞಾಳಾವ
- ಉನಮಾಲೀಧಾನಮ್ರಾತ್ಮಾರ್ಥಿ ಪರಿಸ್ಥಿತಿಗ್ರಿಜಯೋಪಾಜ್ಞಾತ ವೀರಲಕ್ಷ್ಮಿನಮಾಲಂಗಿತ ವಿಶಾಲಪಕ್ಷಸ್ವರ್ಣೋದಾನವಾರಿ ಸಂಪರ್ಕ
- ವಿಬುದ್ರ ಮಧುಕರ ನಿಕರೋ ಜಳಸಿಫಿರವ ರತ್ನಾಕರೋ ನಾರಾಯಣ ಇವ ಲಕ್ಷ್ಮಿನಿವಾಸಶ್ರಾಂಕ ಇವಕಳಾಧರಃ ಪ್ರಭಾಕರ ಇವೇಗ್ರಾ ಪ್ರತಾಪ
- ಶ್ವತುರಾನನ ಇವ ಪ್ರಜಾನಾಥ ಸ್ವೇನಾನಿರವಾ ಹೋಪ ಶಕ್ತಿಧರೋ ಭೂತನಾಥ ಇವ ಭೂಧರ ಶಿಖರಾಧಿವಾಸೋಽಂಗಿ ಗಜಿ ಇವಾಂಗನಾಜನ ಮನಃ
- ಶ್ವೇಧ ಜನನೋ ಪರಾಜಿತ ಇವಾ ಶ್ವರಪತಿಃ ಕಲ್ಪಾದಿಷ ಇವ ಪರ್ವತಿಂತಾತ್ಮಾರ್ಪ್ರದಃ ಶೀತ್ತಿ ಸುಧಾಧವಾಳಿತ ಬ್ರಹ್ಮಾಂಡ ಕುಹರಣ್ಣೀರ ಹೋ
- ಇ ಕೊಂಕಣ ಗುಜ್ಜರ ಮಾಳವ ಕೌರವ ಪಾಂಚಾಲ ಗೌಡಕಳಿಂಗಾಂಗವಂಗ ಮಹಿಂಪತಿ ಸಂಪಾದಿತಾ ಕ್ಷಯ ಕೊಂತಿ ಕೇಳಿತನಲ

- ⁷ ಉನಿವುಜ್ಞಿತಾ ಶೇಷ ವೀರಮಹಿತಃ ಇಶ್ವರಣಾರವಿನ್ನ ಮುಖುಕರಃ ಕರನಂ ವದ್ವಿರತ ಸಿಬಿಲ ಭುವನೋ ವ ನಾರಿ ಕೇತು ರಿವಾಚೋ
- ⁸ ಹು ತರಾನನ ಕಾಷ್ಯಾ ಕಾಷ್ಯಾ ವಿವೇಕಚಾತುಯ್ಯಾ ವಾಚಸ್ಪತಿ ಪಾರಚಸ್ಪತಿ ನದ್ಯತ ವಿಚಿದೆ ವಿಬುಧ ದೊಧೀರ್ಥಾಯಾಮಾ
- ⁹ ನ ಮಾನಸಾನನ್ನ ಕಾರಃ ಶ್ರೀಮಜ್ಞಯ ಸಿಂಹ ದೇವಶ್ವಾಂಶಕ್ರಾಂತ ಭರಣಃ || ತನ್ನಾತ್ಮಜ ಶ್ರೀತುರಿಖಾಸಿನೀನಾಂ ಹೈಫ ವ್ಯಾಧಿಕ್ಷಾ ಗುರುರಾಹವೋ
- ¹⁰ ಶ್ರೀ ನಂಶಾಸ್ತಿಗಾ ಮಾಹವಮಲ್ಲದೇವೋಽಷ್ಟಂಟಕಾ ಮಪ್ತೇತಿ ವೀರತಬ್ಧಃ | ಯಸ್ಯಪ್ರತಾಪ ದಹನಾನಳ ವಿಸ್ತುಲಂಗೈ ನಿಷ್ಪತ್ತಿ ಲಿತಾಶತ್ತತ್ವಂ ಮಹಿರು
- ¹¹ ಹೌಪಾಃ ಅದಾಯಿ ಶೋಧುಮವನಾನಹಿತೇಷ್ಟಮನ್ನೇ ಭೂಕಂಣಕೋಧ್ವರಣ ಯತ್ಪರಾಯಿಣಸ್ಯ ಯಃ ಕೊಂಕಣಾ ನ್ವಣಿ
- ¹² ತಮಾನದಪ್ರಾರ್ಥಕಾರ್ಮಿದ ಕ್ಷತಪತ್ಯವಾಡಃ ಸಂತ್ಯಾಜಿತಾನೀಂದಿತ ರಾಜಚಿಹಾಂಸಿಂಹಾತಾನ್ವತಾನಲ್ಪ ವ ಸೂಂಚು ಭಂಯುಃ
- ¹³ ಧಾರಾಹಿಯೇನೋಧ್ವತ ವಿಕ್ರಮೇಣ ಸಂಭರ್ಣಿತಾಪುರ್ವ ಮಹಿತಪತ್ತಿನಾಂ ಆಧರಣಿಯಾ ಬಲಗೊಂಕ ಮುಖ್ಯ ಪ್ರಜಾಂತಿ ನಾಮಾ
- ¹⁴ ನ್ಯಾ ಪುರಸ್ಪರೇಣ ಲಂಕಾನಾಥ ಸಮಾನ ಜೋಳನ್ಯಾಪತಿಂ ಯಸ್ಸಂಯಾತಿ ಪ್ರಾವೃತ್ತಂ ನಾಗಾನಾಂದಶಭಿತ್ಯತ್ವರಧಿ ಬರ್ಮಿಸ್ನಾತ್ತಿ
- ¹⁵ ಭಿನ್ನತ್ವರ್ತೇಃ ಏಕೋರಾಫವ ವಜ್ಞಘಾನ ನಿತಿತ್ವಾಭಿಷಿಂಧುರನಾ ಯಾಸತೋ ಭೂದೇವೋಮಹಿತಾಯಿನನ್ವತಿ ಪದಂಡಾಕು
- ¹⁶ ಕೃರಾಮೇಣಲೇ ಶ್ರೀಮಾನಾಹವಮಲೋ ವಿದ್ಯಾಶೌಯ್ಯಾ ನಿಷಿತೋಧರಾಂ ಶಾಸ್ತಿಧಮ್ಯಾ ತ್ವಂಮಾನ ಹೇತುವ್ಯಾ ಪಾರ್ಮೇಕವ್ಯತ್ತಿ
- ¹⁷ ರಾಯ್ಯಕಃ || ತಸ್ಮಿನ್ಯಾರ ಪತ್ರಾಪಹಿಂಶಾನತಿ ವಜ್ಞ ಸಂಕರೋಪ್ಯತ್ವನ್ಯ ಕಾಬುಸ್ತೇಭ್ಯೋನ್ಯತ್ರದುಲ್ಪಕ್ಷತ್ವಸ್ಯರ ತೆಂಬಿ
- ¹⁸ ಸ್ವರೂಪವಾಚಕೋವ್ಯೇಯಾಕರಣ ಜ್ಞಾತ್ವಂಬಾಧಾತ್ವಂಬ್ಯತ್ತಃ ಉಪಸಗ್ರಂತಿ ಧಾತಪ್ರಯೋಗಾ ದಸ್ಯತ್ತದು
- ¹⁹ ದ್ವೀರ್ಘೋ ವಿಗ್ರಹತ್ವ ಸಮಾನ ತದ್ವಿತ ವ್ಯಾಪ್ಯಾನಾದ ಸ್ವತ್ತತತ್ವರಿ ಪಾಲಿತಾಯಾಧರಾಂಗನಾಯಾ ಮುಖಜವನ ವಾಸಿದೇ
- ²⁰ ಶೋರಮಣಿಯ ಸ್ತುತಿಲಕ ಇವ ಮಹಾತಿಷಾಕ ಗ್ರಾಮೇಣ ರಾಜಕೇ || ಯತ್ ದ್ವಿಜಾತ್ಯಮದಮಾದಿ ಗುಣ್ಯರು ಹೇತಾ ನಾಯಾಧಾರ್ಯ
- ²¹ ಯಜ್ಞ ಜವಹೋಪಾ ಸಮಾಧಿನಿಪ್ಯಾಃ ಅಧಾರ್ಯಪನಾಧ್ಯಯನ ಯಾಜನದಾನ ಮುಖ್ಯತ್ವ ಪ್ರಜ್ಞಮಭಿಸ್ವಂಜಗ್ರಹೇಷು ಸದಾ ರ ಮನ್ಯೇ !
- ²² ಯತ್ತ್ರತ್ಯ ಪಂಡಿತ ಜನೋ ವಿದುಷಃ ಪ್ರಾಧಿವ್ಯಾಂ ವಾದೇ ವಿಜತ್ಯ ವಿಜಯಂ ಸಿಜಮಾತನೋತಿ ವ್ಯಾಖಾನ ಸಿಂತನ ವಿಕಾರಣ
- ²³ ವಾದ ಶಿಕ್ಷಾ ವ್ಯಾಪಾರ ಗ್ರಂ ತೆತುರಃ ಪ್ರಾಧಿಪ್ರ ಪ್ರಾಧಿಪ್ರ || ಯತ್ ತ್ವಾಧ್ಯೇತಾ ರೋಗಸ್ತ ನಿರಸಾದ್ಯ ಚಾರಣ ದೋಪವಜ್ಞತಂ
- ²⁴ ಸ್ವರಂಜ್ಞಪದ ಕ್ರಮಸಂಹಿತಾ ಯಥಾ ಲಕ್ಷಣ ಮಧೀಯಾನಾಃ ನಿಜೋತ್ತಂಷಮಪೇಕ್ಷಮಾಣಾ ಸ್ವಹಸ್ತಂ ವಿಂಶ ತಿಂಬ
- ²⁵ ತ್ವಾರಂಶತಮಶಿತಿಂಶತಂ ವಿಂಶತ್ಯತ್ರರಂಚ ವಾರಾನಾ ಸದಸ್ಯಧೀಯತೇ ಯತ್ ಕಲ್ಪ ಸೂತ್ರ ಶಾಂವಿಣಶಾತ್ರಾ ಸ್ವಯಂ ಪರಿಕ
- ²⁶ ಪ್ರತ್ಯೇಕಿಕ ಹಾಶುತ್ಸೋಮಿಕ ವೇದಿಕಾಃ ಸ್ವಪರಿಕಲ್ಪತಾಪಸ್ಯೇಯಾಧ್ಯಗ್ರಂತಿಯಃ ಸ್ವಿತ್ತೇ ಇಂತಿ ಪತ್ತಿಶಾಲಾ ಸಂದೇಹಿತ (ಹ) ವಿದ್ಯಾ
- ²⁷ ನಚಾತ್ವಾಲ ಶಾಮಿತ್ರ ಮಾಜ್ಞಾಲೀಯಾಗ್ನಿಧ್ರ್ಯಧಿಷ್ಣಾ ಸ್ವಾರ ಪ್ರದೇಶಾಸ್ತತತ್ತತು ಪ್ರಯೋಗಂ ಸದಾಭ್ಯಸ್ಯಂ ತ್ಯೇಮಾದಿಗು
- ²⁸ ಜಾಲಂಕಾರಾಯಾ ಶೇಷಗಾರ್ಮ ಮಹಾಜನಾಯ ಪಾದಪೂಜಾಂ ದತ್ವಾ ತಕ ಸ್ವಪಾತೀತ ಸಂಪತ್ತರೇಪು ನವಶತೇ ಸ್ವೇ ಕೋನಾಶಿತ್ಯಧಿಕೇಪು
- ²⁹ ವಿಷಂಬಿ ಸಂಪತ್ತರ ಬ್ರಹ್ಮಶಾಮಿ ಶಂದ್ರ ಶ್ರೀಯಾಯಾ ಮಾದಿತ್ಯಾವಾರೇ ಕಂದಪಣ್ಯಾ ಯಾಂಗಿರನ ಗೋತ್ರ ಶ್ರೀಧರೋ ಪಾಧರ್ಯಯ ಸುನು
- ³⁰ ಪ್ರಥಮ ಮಹಾದೇವಯ್ಯ ಅನ್ವಯೇ ಅವಣಗಾರ್ಮ ಸಮುದ್ಭಾತಾ ಶ್ರೀಯ ಗೋತ್ರಾ ಅಡುದ್ವಿವೇದಿನಿನನು ಮಾಗ್ರಂ ನಾಯಿಕೋ
- ³¹ ಲಗೆ ಸೀಗಾರ್ಮ ಮಧಿಪ್ತ ಗೋತ್ರ ಗೋವಧ್ಯಂನನಾಗದೇವ ಸುನು ಗೋಕಂಜಯ್ಯ ಕಂಬನ ಕೆಂಪೆಯಾರಣ್ಯ ಹರಪ್ರೋಲೆ
- ³² ಯಮ್ಮನ ಮಗ ಕಲಯಣ ಸೆಟ್ಟಿ ನಿಂಗಣಸೆಟ್ಟಿ ಹಿಟ್ಟಬೆಯ ಚಿಟ್ಟಬೆಯ ನಾಕಸೆಟ್ಟಿಯ ಮಾಳಯ್ಯಂ ಮಾಳಕ್ಕನ ಬನ ವೆನೆ
- ³³ ಚಿಟ್ಟಾಜ್ಞಾನಯ್ಯನ ಸೋದಯ್ಯ ಬಾಗುಂಯ ಮುದ್ದಯ್ಯನ ಬೇಳಯ್ಯ ಅತ್ಯಲೂರ ಸಂಗಪಯ್ಯನ ಚಿ
- ³⁴ ಕ್ಷಾಬಾಯಿಸೆಟ್ಟಿ ಕೇತಿಸೆಟ್ಟಿಯ ಮಗಂ ಮಂಜಾಯ್ಯ ಅಂಗಡಿಯ ಸತ್ಯಯಣಸೆಟ್ಟಿ ಇತ್ಯೇತನಾಂ ಮಾನಃ ಸವರ ಶಿಲಾಶಂಕು

- ³⁵ ಕೃಷ್ಣ ತಪಾಕ ಕ್ಷೇತ್ರಮನನೆಂಬಾಯೋಗ್ಯ ತತ್ತ್ವಾಕ ಜಲಂ ಸರ್ವ ಪರಿಹಾರಂ ಮಹಾಜನಾದಾದಾಯ ತದನು ವುತ್ತಾ ಚೆಂದ್ರ
³⁶ ತಾರಮಣ್ಣಸೇಶ್ವರಾಯ ಮುಕ್ತವನ್ತುಃ ॥ ಏತದ್ಯೇ ಪರಿಭಾಲಯಸ್ತ ಶೈಘಾಂ ದಾನಸಮಂ ಫಲಂಹೀತ್ವೇತನ್ನಾ ಶಯಂತಿ
³⁷ ಭೂರಿ ಹತ್ಯಾ ನಮ್ಮಾದೋಽ ಸ್ತಫಾಚಾಹ ದೇವಸ್ಯಂಬಾಹ್ಯಂಷ್ಯಂಚ ಲೋಭೇನೋಪ ಹನಸ್ಯಿಯಃ ನಪಾಪಾತ್ಮಾ ಪರೇರೋ
³⁸ ಕೇಗ್ಯಾದ್ಯೋ ಚ್ಯಾಪ್ಯೇನಜೀವತಿ ವಾದೀಭ ಪಂಚಾನನ ಭಷ್ಯ ವಿಷ್ಯ ಶ್ರಾವಾತ್ಮಂ ಬುಧೇಉಪ್ರೌರಖಿತಸ್ಸ ವೃತ್ತಃ ಅಣ್ಣಿರ
³⁹ ಶಂಭೋಽಿದ ಹದ್ದೈ ಬ್ರಿಂಗಃ ತಕ್ಷೇತ್ರಲೋಭಾ ಪಡನಂ ವ್ಯಧತ್ತತದ್ವಾಮ ಜನ್ಮಾತಿಲಕ್ಷಃ ಕುಲಸ್ಯ ದೇವದ್ವಿಜಾ
⁴⁰ ಗ್ರಾಹಿಷ್ಟ್ರಂನದತ್ತತಿತ್ರಃ ಗ್ರಾಮ ಪ್ರಯುಕ್ತಾ ಲಭಿತಂ ವ್ಯಧತ್ತ ನದಕ್ಷರಂ ಕಾಶ್ಯಪ ಮಾಥವಾಖ್ಯಃ
⁴¹ ಮಹಾ ಗ್ರಾಮ ಲೋಕ ಗುಣ್ಯೇಯನಾಗವಚ್ಯಾ ಏ ಜರಳಿಯರೂವಾರಿನಾಕಿಯ ಲಭಿತ ಮಂಗಳಂ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಬಿನಲಹಳ್ಳಿ ಫಾರೆಸ್ಟಿನಲ್ಲಿ ಹೂಲಿಮರದ ಕೆಳಗೆ ತುಂಡಾಗಿ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು..

¹ ಸ್ವತ್ತಿಯಮ ನಿಯಮನ್ಯಾಧ್ಯಾಯ	⁶ ನಮ್ಮಿವಾಯವಾಗಿ
² ಧ್ಯಾನಧಾರಣ ಮೌನಾನುಷ್ಠಾನ ಜಪ	⁷ ಶ್ರೀಮತು ಪ್ರತಾಪ ಚ
³ ನಮಾಧಿಶೀಲಗುಣಸಂಪನ್ಮೂರ್ಖತ್ವೀ	⁸ ಕುವತ್ತಿಸಿಂಪಣದೇವವರ್ಷ ಇನೆಯಧಾತುಸಂವತ್ಸರ
⁴ ಮದನಾದಿಯಂಗ್ರಹಾರ ಹಿರಿಯೂರಸ್ತಾ	⁹ ಚಿಷ್ಟಾರಲಭಿಷ್ಟಾದುಕಚ್ಚೆವಿಯ
⁵ ನಾಧಿಪತಿ ಶ್ರೀಮನ್ಮಹಾ .. ಚೊಮ್ಮೆಯನಾಯಕನು	¹⁰ ಶಯ

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ಅದೇ ಹೋಳಿ ಬಸವನಂದಿಹಳ್ಳಿ ಗ್ರಾಮಾದ ಗುಡ್ಡದ ಬುಡದಲ್ಲಿರುವ ಕೆರೆ ಕಟ್ಟಿಗೆ ಸೇರಿಸಿರುವ ಕಲ್ಲು.

- ¹ ನಮ್ಮಸ್ತಂಗ ಶಿರಶ್ಚಂಬಿ ಚೆಂದ್ರಚಾಮರಚಾರವೇ ಶ್ರೀಕೃಷ್ಣ
² ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭದೇ ಸ್ವ
³ ಸ್ತಿ ಶ್ರೀಮತು ಯಾದವನಾರಾಯಣ ಭುಜಬಳ
⁴ ಪ್ರಾಂಥಮ್ಯತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀರಾಮಚಂದ್ರ ರಾಯರಾ
⁵ ಜೀರ್ಣಾದಯಾದ ಗಿನೆಯ ಚತ್ರಭಾನು ಸಂವತ್ಸರ ಭಾದ್ರಪದ
⁶ ಸೋಮವಾರದಲ್ಲಿ ಶ್ರೀಕೌಂಗಾಲ ಬಂಕಣ .. ಮನ್ಮೇಯ
⁷ ದೇವರ ಪರುಪತ ವ್ರಾದೆಯರಳಿಯ ಹಡೆವಳನಕೂಡೆ
⁸ ಕಾದಿ ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದಾ ಶ್ರೀ

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ತಾಡಗುಂದ ಹೋಳಿ || ಚಿಕ್ಕಮಾಗಡಿಗೆ ಸೇರಿದ ಕಾನಿನಲ್ಲಿ ಹಳ್ಳದಬಳಿ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"×2'-6"

- ¹ ಸ್ವತ್ತಿಶ್ರೀ ಮಾರಾಕ್ಯ ಅರಸರ್ ಬನವನೆ ಮೂ
² ವತ್ತಿಷ್ಟಾಸಿರಮನ್ ಅರಬನ್ಸ್ತಿಯನಾಯವು
³ ಜ್ಞಾನಾದಿಗಾಷಣ್ಣನ್ ತಮ್ಮಾಳ್ಯಾ ನಿಷಯ ಎರಗನೋಳ್ಯಾದಿ
⁴ ಕಾದಿ ಅಳಗರಕುವಾನದೊ .. ರ ..
⁵ ಸ್ವಾರ್ಥಾಲಯಶ್ಲೋಕ .. (ಕಲ್ಲು ಚಿಕ್ಕ ಯೆದ್ದುಹೋಗಿದೆ)

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ಅದೇ ಹೋಬಳಿ ಬನ್ಡಣಿಕೆ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಬಿಡ್ಡಿರುವ ತುಂಡುಕಲ್ಲು.

- ¹ ರಕ್ತಾಂಶ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧಿ ಗು
² ನಾಳ್ಯಾಧು ದೂಂಘ್ಯ ..
³ ಆತನಮಗ ಮಾದರ್ಣನು ತಂಮ ಸೋಮವಂಣನು ಆ
⁴ ರಿಗ ಮನಸರಯಲ ಗುಣದನ ಮಾತ್ರಾ ಕಾಶಬೋಂಮ
⁵ ಸೋಮವಾರಯಾದತನದಿಂ ಕಂನವನಿಕ್ಯಾ ಯಿಸುಯಿ
⁶ ತಮ್ಮ ಮಕ್ಕಳು ಹಂಡಿರಕೂಡಿ ಹುಯ್ಯಲನೆಬ್ಬಿಸಿ ..
⁷ ಕೊಂಡು ತಾನುಂ ಶಿವಪಾದದೊಕ್ಕುಕ್ಕೆನಾದಂ ..

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ಅನವಟ್ಟಿ ಹೋ! ಗುಮ್ಮೆ ನಕಾಳು ಹಳೇಗ್ರಾಮದ ಪಾಠುದೇವಾಲಯದ ಹಿಂದೆ ಬಿಡ್ಡಿರುವ ತುಂಡುಕಲ್ಲು.

(ಮೇಲುಭಾಗ ಹೋಗಿದೆ) (ಒಡಬಾಗ ಸ್ವಲ್ಪ ಚಕ್ಕಯೆದ್ದುಹೋಗಿದೆ)

- ¹ శ్రీ త్రిధైవల్లబ్ మహారాజాభిరాజ పరచేత్యర పరచు భట్టార
 - ² క్రాఘరణ శ్రీమద్భూతోక మల్లదేవర విజయరా
 - ³ ప్రపద్మమాన మాచంద్రకృతారం సలుతుం కల్యాణద
 - ⁴ సుఖనంకథా వినేషదిం రాజ్యంగెయ్యుత్తుఏలే
 - ⁵ దతీరధ కరశాణయేనలు తానాసీలతేఱుచేసేవ
 - ⁶ అప | ఆతన్నేయాగమ స్తుతశ్శీ యేంకందడె స్ఫురిసమధి
 - ⁷ దేహస్తర బనవాసి పురవరాధీత్తర జయుత్తీ మధుకేత్తర
 - ⁸ దేవ ప్రత్యక్షాష్ట నంభవ కెతురాణీ⁹
 - ⁹ సుపణ్ణగేరుధధ్వజ జగద్గుదితాప్రాదర
 - ¹⁰ దృశీపం శిఖర సంపూర్ణాపిత స్తుతిక
 - ¹¹ శ్రీమయుశరవమ్మ మహావుంకీ పాశక
 - ¹² విరాజమాన మానోన్నతరుం విరాజితరప్ప

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ಅದೇ ಹೋ | ಹಿರೇಭವು ಗ್ರಾಮದ ಎಲ್ಲ ಯಲ್ಲಿ ಎಮನೊರು ಪಗಮೇಶ್ವರದೇವಾಲಯದ ಬಳಿಯಣ ಕಲ್ಪ.

ಪ್ರಮಾಣ 5'-6"×4'-0"

- ^{1 8} ದೇವದ್ವಿಜರಾಜಪುಜಿಗಸಕ್ಕನೇನ್ನೇಧಕ್ಕೆ ಕೂಟಕ್ಕೆ ದುರ್ಭರವಿತ್ತಾಪಜಯಕ್ಕೆ ಶೋಲಿಷ್ಟಿಡ್.....
- ^{1 9} ತದನನ್ತರಮಾ ಮಹಾಪುರಾಣಂ ಕಾಮಗಾವುಂಡಂ ಶ್ರೀರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಜೀಜೊನ್ನೀಫೇ
ದಾಳ್ಳರಕ್ಕುಂ ನಿತ್ಯಪ್ರಜೆಗಿಂ ನಿತ್ಯನಿವೇದ್ಯಕ್ಕು
- ^{2 0} ಶ್ರೀಮತ್ಯಾಳುಕ್ಕೆ ಚಕ್ರವರ್ತಿರ್ ಜಗದೇಕಮಾಳದೇವ ವರ್ಷದ ಸಾಸಿರದೆಷ್ಟತ್ತನೆಯ ಪ್ರಭವ ಸಂಪತ್ತರದ ಪೌಷ್ಟಿಮಾನದ
ಮಾವಾಸೇಲು
- ^{2 1} ತ್ರೈರಾಯಣ ಸಂಕೃತಮಣ ವ್ಯಾತ್ಮಾತ ಸೋಮವಾರದಂದು ಬಲಕೆಜೆಯ ಹೊದರೇರಿಯ ಕೆಳಗೆ ಸಾಯಿರವುರದ
- ^{2 2} ಅಡಕೆಯತೋಽಷದ ಸಹಿತ ಸೆಲನಂ ಧಾರಾಪೂರ್ವಕದಿನಿತ್ತನುದಾರತಯಿಂ

ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಎಮನೂರು ಪರಮೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ವೀರಗಳು.

ಪ್ರಮಾಣ 3'—6"×2'—9"

- | | |
|--|--|
| ¹ ಓಂ ನಮಃ ಶಿವಾಯ ಸ್ವಾಸ್ತಿ ಶ್ರೀಮತು ಕಳಜಯ್ಯಿರ್ | ⁶ ಸೆಟ್ಟಿಯ ಮಂಗಂ ಸೋಮಿನೆಟ್ಟಿ ಯಾವಾರ |
| ² ಭಿಜ ಬಳಿ ಚಕ್ರವರ್ತಿರ್ ರಾಯ ಮೂರಾರಿ ಸೋ | ⁷ ತುಱು ಹುಲುಲೋಳು ಕಾದಿಪಲರಂ ಕೊಂಡು |
| ³ ವಿದೇವ ವರ್ಷದ ಇಲನೆಯ ದುಂದುಭಿ ಸಂಪತ್ತ | ⁸ ನತ್ತು ಸುರಗಣೀಕೆಯಲೋಳ್ಳು ಇದಂ ಆತ |
| ⁴ ಅಶ್ವೀಜ ಬಹುಳ ಇಂ ಆದಿವಾರ ದಂದು | ⁹ ನ ತಮ್ಮಂ... ಕಳ್ಳಿ ಸಿಲಿಸಿದಂ ಮಂಗಳಮಹಾಶ್ರೀ |
| ⁵ ಎಂಜೆಗೇರಿಯ ಕರುವ ಬಿಂಬಿ | |

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ಅದೇ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟಿ ವೀರಗಳು.

- ¹ ಓಂ ನಮಃ ಶಿವಾಭ್ಯಾಂ ಸಾನು ಚರಾಭ್ಯಾಂ ನಮಾಸ್ತಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರಮೇ! ತ್ಸಂಭೋ
- ² ಕೃ ನಗರಾ ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಶ್ರೀಮತ್ಯಾಳಕ್ಷಯ್ಯಿರ್ ನಿಜಭುಜಬಳಿ ತ್ರಿಭುವನ ಮಲ್ಲ
- ³ ದೇವವರ್ಷದ ಇಲನೆಯ ವ್ಯಯಸಂಪತ್ತರದ ಚೈತ್ಯತ್ತ ಬ ಆದಿವಾರದಂದು ಗಿಣ್ಣಲಗುಂಡಿಯು
- ⁴ ಕೇಳುತ್ತೇಯಂ ಗುತ್ತಿಮಂಡಳಿಕ ಬಮ್ಮುರಸನುಂ ಏರರನುಂ ಮುತ್ತಿಕಾದಿಭ್ಲಿ ಹೊಯ್ಯಣ ಮಂಡ
- ⁵ ಉಕ ಬಲ್ಲಿಂಗ ಹೋಗಿರಲು ಪಾಯುದಿಂ ಹೊಜವಣ್ಣಿಸಿದ ನಮಯುದೂಳು | ಶಂಭವೇ ನಮಃ
- ⁶ ಪರಹಿತ ಚರಿತಂ ಚಲತ ಪರೋಪಕಾರಾತ್ಮಕ್ರಿ ಮೀಶ್ವರ ಪದಾಂಬಿರುಹ್ಯೇಕ ಬ್ರಂಗನೆನ
- ⁷ ಲಾದ್ವಿಷಿರೆಯಾದಕ್ಕೆಫೇತ ಮಲ್ಲಸೆಟ್ಟಿಯ ಗುಣದೊಳ್ಳಿ | ಚಂಪಕ | ಕರಿಪಚಯನ್ನರಂಗಾಚಯಮಂ
- ⁸ ನರಸದ್ಧಿಕೋಽಚಿ ಯುಂಥಮಂ ಸುರಪತಿ ಹವ್ಯವಾಹನ ಕುಬೇರ ನರವಾಹನವೆನ್ನ ವ್ಯಾರಿಸಂಗರ ನೇ
- ⁹ ವದಿಂದೆ ದೇವಚಯಮಂ ಕರೆ ದೀವನೆನಲ್ಲೇ ಬಿಂಬಿ
- ¹⁰ ಸಲ್ಪರಿಣತೆ ವಿದ್ವಿನಾವನವನೀತಿದೊಳ್ಳುಲ ಕೇತ ಮಲ್ಲಸೆಟ್ಟಿಯ.....

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ಅದೇ ಗಾಮದಲ್ಲಿರುವ ಸೋಮಣಿನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ
(2 ಹಲಗೆ ಉಂಗರವಿಲ್ಲ.)

1 ನೆಬ್ಬಿ ಹಲಗೆ ಮುಂಭಾಗ

- | | |
|--|--|
| ¹ ಸಿವಿಷ್ಟಿ ಮಾಸ್ತು ನಮಾಸ್ತಂಗಿರಶ್ಚುಂಬಿ | ^{1 6} ಗಂದರಗಾನ ಗದೆ ಬಿ ರ ದರವಳಗೆ ಯಿ |
| ² ಚಂದ್ರ ಚಾಮರಹಕಾರಮೇ ತ್ಸಂಭೋಕ್ಷಯ್ಯಾಳಗರಾರಂಭ | ^{1 7} ಮ್ಹಾನದ ಗದೆ ಯಿದಕ್ಕೆ ಸಲುವ ಮನೆ ದ |
| ³ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ \|\| ಸ್ವಾಸ್ತಿಶ್ವಿಜಯಾ | ^{1 8} ಇ ಹಿತ್ತಲು ತಿಜ್ಞಿಗುಂಡೆ ಹಕ್ಕುಲು ನಕ |
| ⁴ ಭೃದಯಾ ಸ್ವಪ ಶಾಲವಾಹನಶಕ ಪರು | ^{1 9} ವಾಗಿ ಸಿಲಾನಾಢಪನೆ ಮಾಡಿಸಿಕೊಟ್ಟು ಯಿಧೇವೆ |
| ⁵ ಇ ಇಂಂನೆಯ ಪ್ರವರ್ತಮಾನ ಸರವ | ^{2 0} ಯಿ ಭೂಮಿಖಲು ಯಿದಂಥ ನಿಧಿಸಿಕ್ಕೇ |
| ⁶ ಧಾರಿನಾಮ ಸಂ \|\| ರದ ಮಾಗ ತು \|\| ಇ ಯಿ | ^{2 1} ಪ ಯೇನುಂಟಾದ್ವಿಂನ್ನ ಅನುಭವಿಸಿಕೊಂಡು |
| ⁷ ಲು ಶ್ರೀಮತ್ಯಾರು \|\| ನಂದಿನಾಧ ಪ್ರರದ | ^{2 2} ಬಾಹದೆಂದು ನಂಮ್ಮ ಪ್ರತ್ಯ ಮಿತ್ರ ಜ್ಞಾತಿ |
| ⁸ ಗಾಡರು ಬಹವಲಂಗಪ್ಪನವರು ಚೆಲಿ | ^{2 3} ಬಾಂಧವರು ಯಿವಾದಿಗಿರು ಸಹಕ್ಷೇದರ |
| ⁹ ಇ ಗಾಮ ಮಾದಲು ಯಿಹ ಹೆಚ್ಚಕ್ಕಲು | ^{2 4} ರು ಮುಂತಾದವರ ಅನುಮತಿಯಿಂ |
| ¹⁰ ಸೋಮಪ್ಪನವರಾ ಅಧಿದೇವತೆ ಯಾದ | ^{2 5} ದ ಬರಸಿಕೊಟ ಭೂದಾನ ಪಟೆ ನಿಮಗೆ |
| ¹¹ ಪರಸಿವಮುಂತಿರ್ ಸದ್ಗಮಸ್ವರೂಪ | ^{2 6} ಜಲನಾಢಪನೆ ಮಾಡಿ ಇದೇವೆ ನಿಮ್ಮ ಸಂ |
| ¹² ನಾದ ಶ್ರೀಕೋಟಿಂದಿರ ಬಹನೆತ್ತರನಗ | ^{2 7} ತಾನವಾರಂಪರ್ಯೇಯಾಗಿ ಇ ಚಂದ್ರಾ |
| ¹³ ದಿಗೆ ದೀಪಾರಾಥನೆ ಬಗ್ಗೆ ಬರಿಕೊಟ್ಟಿ | ^{2 8} ಕರ್ ನಾಯಿಗಳಾಗಿ ಅನುಭವಿ |
| ¹⁴ ಭೂದಾನ ಪಟ್ಟಕ್ರಮ ವೆಂತಿಂದರೆ ನಂ | ^{2 9} ಸಿ ಕೊಂಡು ಬಹದೆಂ |
| ¹⁵ ಮ ಗಾಮಂಮ್ಮಿ ನಾವ್ಯಾಸ್ತ ಭೂಮಿಯಲ್ಲಿ | ^{3 0} ದು ಬರಿ |

(ಇದೇ ಹಲಗೆಯ ಹಿಂಭಾಗದಲ್ಲಿ ಬೇರೆ ಶಾಸನ ಬರೆದಿರುತ್ತದೆ.)

(2ನೇಯ ಪಳಗೆ ಮುಂಭಾಗ.)

^{3 1} ಕೊಟಿಧೀದಾನ ಪಟೆಯಿದಕ್ಕೆ ಯಿವ	^{4 2} ಯಿದಕ್ಕೆ ನಾಕ್ಕಿ
^{3 2} ರುಶದಾರಭಾ ಅರರ ಅಳವಿಲು ಗು ॥೨॥	^{4 3} ತೋರಿ ಕೆಂಚಣ್ಣನನಾಕ್ಕಿ
^{3 3} ವಿರೋಧ ಸನು | ರಕ್ತೋರ್ಗಿ | ಯಿ ಪ್ರಮಾಣದ	^{4 4} ಪೆಣಸಿನ ಹಾಳ ಸಿಂಗಾರುನನಾಕ್ಕಿ
^{3 4} ಲು ಚೆಡ ಅಳತಿಲ ಅರುಪರಾಷ ದೊಡ	^{4 5} ಬೈರನಹಳ್ಳಿ ಗಿರಿಯಪ್ಪನ ನಾಕ್ಕಿ
^{3 5} ಅಂತು ಅಳತೆ ತುಂಬಿದ ಮೈಚೆರು | ರ	^{4 6} ಕಂಪಾರ ಏರಣ್ಣನ ನಾಕ್ಕಿ
^{3 6} ವಿಗೆಗೆ || ಮೂರು ಹೊಂದ ತೆತ್ತುಕೊಂಡು	^{4 7} ಯಿಂತಿವರ ಸನ್ನತೆದಿಂದ ಬರದಾ
^{3 7} ಬರುಪುದು ಯೆಂದು ಬರಸಿಕೊಟ ಭೌ	^{4 8} ತ ಶಾನದೋಗರ ಮುತ್ತಿಲ್ಕ ನ
^{3 8} ದಾನ ಪಟೆ ನ ಶೈಲ್ಕೋಕ ಸ್ವದತ್ತಾದ್ವಿ	^{4 9} ರ ಸಹ್ಯನ ಸ್ವದಸೈಲ್ಕಿರ ಬರಹ
^{3 9} ಗುಣಂಪ್ರಾಣಂ ಪರದತ್ತಾನುಪಾಲ	^{5 0} ಬನವಲಂಗಯ ದೇವರ ಸ್ವಹಸ್ತ ದಿ
^{4 0} ನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವ	^{5 1} ಒದಾ ಬರಕೊಟ್ಟ ಧೂದಾನವಹಿತ
^{4 1} ದತ್ತಂ ನಿಷ್ಣಲಂ ಭವೇತ್ತು	

ಅದೇ ಹಿಂಭಾಗದಲ್ಲಿ ನಾನ್ಯಾಸಿನ ನಾಕ್ಕಿ ತಾಸ್ತಾನಿ ಶಾಸನದ ರನೆಯ ಪತ್ರದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವ ಪೂರ್ವಾಂಶ ಶಾಸನ.

¹ ರಾ | ಕೊಟ್ಟಿರ ಬನವೇಸ್ವರ ದೇವರಿಗೆ	^{2 0} ಮುಂದೆ ಅಳವಿ ತುಂಬಿದ ಹಿಡೆಮುಂದೆ
² ದೀಪಾರಾಥನೆಗೆ ಕೊಟ್ಟಿದು ಯಿ ದೇವರ	^{2 1} ಜೋಡಿಗೆ || ಅ || ಪಟ್ಟಿಗೆ || ಅ || ೧೦ ಅಂ
³ ಪ್ರತ್ಯೇ ಸಂತಾನರಾದ ಚ | ಸೋಮವನ ವ	^{2 2} ತು ಗ ರ || ೦
⁴ ರಿಗೆ ಕೈಯಲ್ಲಿ ಸರ್ವಥಾರಿ ನಾಮು	(ಅನೆಯ ಪತ್ರದ ಹಿಂಭಾಗ)
⁵ ಸಂ || ರದ ಮಾಗ ಬ ರಾ ಗುರುವಾರ	^{2 3} ಅಕ್ಕರದಲ್ಲಿ ಮೂರು ಹೊಂನನುಯಿ
⁶ ದಲ್ಲಿ ರಾ | ನಾಡಿಗರಿ ಕಾಳಿಪನ ವ	^{2 4} ಪ್ರಮಾಣದಲ್ಲಿ ಮುಂದೆ ಯಾವುದು
⁷ ರು ರಾ | ದೇಶಾಯಭಷ್ಯಪನ ವ	^{2 5} ಯೇನಯಿಲ್ಲ ವೆಂದು ಯಿ ಪ್ರಮಾಣ
⁸ ರು ಪುರದ ಗೌಡರು ಬನವಲಂ	^{2 6} ಮುಂದೆ ತೆತ್ತುಕೊಂಡು ಸುಖದಲ್ಲಿ ಬದ
⁹ ಗಯ್ಯಾನವರು ನಾ ಉನಂಮು ಉಂ	^{2 7} ಕಮಾಡಿಕೊಂಡು ಯಿಕೊಂಡು
^{1 0} ಬಳಿ ಭೂಮಿಝೋಳಗೆ ಗಂದ ಕೊನಿ	^{2 8} ಬರಕೊಟ್ಟಿ ಕ್ಕಾಲಿ ಕಗದಳ ಯಿದಕೆ
^{1 1} ಹೊಲ ಹಕ್ಕಿಲ್ಲಿ ಮನಿಗೆ ಸಹ ನಾ ಉ	^{2 9} ನಾಕ್ಕಿ ತೋರಿ ಕೆಂಚಣನ ನಾಕ್ಕಿ ಚಿತ್ತನ
^{1 2} ಯಲ್ಲಿವರು ಕುಶಲದಿಂದಸ್ತಿರಸ್ತಾ	^{3 0} ಹಳಗಿ ಗಿರಿಯಂಜನ ನಾ
^{1 3} ವಾಡಿ ಕಲ್ಪನದಿಸಿ ಕೊಟ್ಟಿ ಧೇವ ಮೇ	^{3 1} ಕ್ಕಿ ರ ಮೆಣಸಿನಹಾಳ ನಿಂಗ
^{1 4} ಲಾಗಿ ಯಾ ಭೂಮಿಗೆ ಜೋಡಿಗೆ || ಅ || ೧೦	^{3 2} ಇನ ನಾಕ್ಕಿ ರ ಕಮ್ಮಿರ ಏರಂಜ
^{1 5} ಪ್ರಮಾಣದಲ್ಲಿ ಉರಂತತಕ್ಕೆ ಅಳ	^{3 3} ನ ನಾಕ್ಕಿ ರ ಯಿಂತಿವರ ಸನ್ನತೆ
^{1 6} ವಿ ಈ ಪ್ರಮಾಣದಲ್ಲಿ ಮಾಡಿದಲ್ಲಿ ಯಿ ಹೊ	^{3 4} ತದಿಂದ ಬರದಾತ ಸೊನ ಕಲ್ಲಿ
^{1 7} ಲಕ್ಕೆ ಅಳವಿತುಂಬ ತನಕ ಗಂ || ಅ || ೧೦	^{3 5} ವರಸಿವಯನ ಸುಹಸ್ತ ಬರ
^{1 8} ಪ್ರಮಾಣದಲ್ಲಿ ಮುಂದ ಹಟ್ಟಿ ಹಳಗೆಯೇ	^{3 6} ಹೊಸ ಬನವಲಂಗದೇವರು ವ
^{1 9} ನು ಯಾಲ್ಲಿವೆಂದು ಬರಕೊಟ್ಟಿದು ಬಲ್ಲಗಿ	^{3 7} ಹಿತ್ತು ||

ಅದೇ ಗ್ರಾಮದ ಈತ್ತರ ದೇವಾಲಯಕ್ಕೆ ಬಲಭಾಗ ಹಿತ್ತಲಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'—6"×1'—6"

¹ ಕರನಂವತ್ತರ ಜ್ಯೇಷ್ಠ ಬ	⁴ ದೇಸಿಗಾವುಂಡನ ಅಳು ಯು
² ಹು ರ ಅದಿವಾರದಲ್ಲಾ ಕಂ	⁵ ದೃಢಲು ಶವಲೋಕಕೆ ಸಂದ
³ ದಳಿಯ ಹೊಂಗಾರದನಾಳಿ	⁶ ಏರ ಬಾಂಧವ

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ತೋರುದಲ್ಲಿ ಮದಾರುನಾಬಿರ ಮನೆಯ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×1'—3"

¹ ಶ್ರೀ ಶಿವಮುನಮು ನಮನತುಂ	⁵ ಘಮನ್ಯ ಸ್ವಾಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯಾದರು ನಲವಾ
² ಗ ಶರ ಚುಂಬಿ ಚೆಂದ್ರಾಂಶಾಮರ	⁶ ಹನ ಶಿವ ವರುಷ ರಾಷ್ಟ್ರ ನೇ ಕೋಡಿ
³ ಚಾರವೇತ್ತುಯೋಕ್ಕ ನಗರಾ ರಂಭಾ	⁷ ಶಾಂತಿ ಬಹುಳ ಪಂಚಮಿ ಸೋಮ..
⁴ ಮೂಲಸ್ತಂಭಾ ಯ ಸ್ವಯಂಭೂತೇ ಶು	⁸ ದಂಡುಗುತ್ತಳದ ಮಾನಸಕಕಾಳಗ

- ⁹ ಉಡರೂ ಲಂಗಿಪೆ ಗೌಡರೂ ಸಮುದ್ರ
¹⁰ ನಿದ ಉಂಬಳಿಂ || ಇ ಹೊಲನು ಮ
¹¹ ದಪಗಳಿಡರು ಉಳಿಗದ ನಮು

- ¹² ಕೆಂಚಪಗೆ ದಯು
¹³ ಪಾಲಿಸಿದ್ದು

ಅದೇ ಗ್ರಾಮದಲ್ಲಿರುವ ಸೋಮಣಿನ ಹಿತ್ತಲನಲ್ಲಿ ಹುಣಸೇವಾರದ ಕೆಳಗೆ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×2'-0"

- ¹ ನಮೇವೀತರಾಗಾಯ | ಶ್ರೀಮತ್ತರಮು ಗಂಭೀರ ಸಾಕ್ಷಾದ್ವಾದಾ ಮೋಫಲಾಂ
² ಭನಂಜೀಯಾತ್ತೇ ಶ್ರೀಕೃಷ್ಣನಾಥಸ್ಯ ಶಾನನಂ ಜಿನಶಾನನಂ | ನಾಗರ ವಾರಿವೇಷ್ಟಿತ ಸಮನ್ತು
³ ಧರಾರಮಣೀಪನಸ್ತುನಾಭೋಗವಿದೆಂಬಿನಂ ವಿದಿತ ವಿಸ್ತೃತ ಸಾರತರಾ ಗಹಾರದಿಂ
⁴ ನಾಗರಖಂಡ ಶತ್ರು ಪರಿವೇಷ್ಟುನದಿಂ ಜನನೇತ್ರ ಪುತ್ತಿಕಾ ರಾಗ ಮನಿತ್ತು ಮಾಣಿಸುತ್ತು ದೇವನನ್ನು
⁵ ಬಿಂಬಂಬನವಾಸಿಮಂಡಳಂ | ನಾಗರಖಂಡಂ ಬನವಾಸೆ ಗಾಗಿಕೃಂಭಂ ಭೂಷಣಂ ಬೊಲು
⁶ ಗಿರೆ ಬಾಗಿಮೆಂಬೆಗುಂ ನಾಗಲತಾ ಪರಿಗಬನದಿ ನೆಸೆವ ತವೆಸೂಂ
⁷ ನಾಗರ ಖಂಡ ನಾಗರಮಾಗೆ ಶ್ರೋಪ್ಯಂ
⁸ ಸುಖಿಂಬಾಗಿ ಗೆಮೆಂಬೆವ್ಯಾದಿ ನನುಜನಾ ಸೇಂಜೆಸೆಚ್ಚಿ
⁹ ಬಸದಿಯ ಮಾಡಿಸಿದರು ಯಿಂತಜ್ಞ ತಮ್ಮಂದಿರಿಬ್ಬರು ಶಾಂತಿ ಜಿನೇಸ್ವರ
¹⁰ ಬಸದಿಯಂ ಮಾಡಿಸಿ ಸಂಕೊಂಡಿಂ ಸಂತನದಿಂ ಪಡೆದದ್ವರಾ ಚಂದ್ರ . . . ಗುಣವಾರ್ಥಿಯ . . .
 ಪಡೆದು ಬಾಳ್ಜುತ್ತಿರೆ ಪಲಕಾಲಂ ಪುರುಷನಿಧಿನಾಗ
¹¹ ಸೆಟ್ಟಿ ತಂನಷು ಪೆಂಹಿಂದೆಸೆವ್ಯಾರಸಿ ಯಿಕ್ಕುನು ಮತಮತಂ . . . ಪಡೆದು ನುಖಿದಿಂ ಬಾಳ್ಜುದು | ಸ್ವೇಶಿ ಶ್ರೀಮನ್ನಹಾ
 ಮಂಡರೀತರ ಆರಿರಾಯ
¹² ವಿಫಾಡ ಅಗ್ನಿ ಭಾಷೆಗೆ ತಪ್ಪಿವರಾಯಿರ ಗಂಡಚೆತನಸುಮು
¹³ ದಾರ್ಥಿ ಪತಿ ಶ್ರೀವೀರಬುಕ್ಕರಾಯ ಮಹಾರಾಯಿರು ರಾಜ್ಯಂಗಮ್ಮುತ್ತಮು ಏ
¹⁴ ರೋಧಿ ಸಂಪತ್ತರ ಕಾರ್ತಿಕ ಶಾಂತ ತದಿಗೆ ಪರದೇವರ ನಿ
¹⁵ ತೊದ್ದು ಗುಡ್ಡಿಗಳು ಮಪ್ಪ ಶಾಂತಿನಾ
¹⁶ ಧರೇವರ ಅಮೃತ ಪಡಿ ನಂದಾದೀಪ
¹⁷ ಕೆಂಬೆಯ ಕೆಳಗೆ ಗಡ್ಡೆ ಬ—ಭ ಈ ಧಮ್ಮಂ ಮಂ ಪ್ರತಿಪಾಲನು
¹⁸
¹⁹ ವಾರಣಾಸಿ ಕುರು ಕ್ಷೇತ್ರ
²⁰ ಕವಿರೆಯು
²¹ ಪಾತಕನಕ್ಕು ಶ್ರೀ ಶಾಂತಿನಾಥ

ಅದೇ ಗ್ರಾಮದ ಹೆಂಪೊರು ನಿವೇಶನದಲ್ಲಿ ದಾಢುಮವ್ವನ ಗುಡಿ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-0" × 2'-9"

- ¹ ನಮಸ್ತಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರ ತಾಮರಚಾರವೇ ತ್ರೈಶ್ರೀಕೃ
² ನಗರಾ ರಂಭಾ ಮುಲಸ್ತಂಘಾಯ ತ್ವಯಂಧುವೇ [ಶಂಧವೇ] ಸ್ವೇಶಿ ಶ್ರೀ
³ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ ಇಂಳಿಲನೆಯ ದುಮುರಿನಿಂ
⁴ ಪತ್ನರ ಅಸ್ವೀಜ ನು ರ ಪ್ಲ್ಯಾ ಶ್ರೀಮತು ದೇನಾಯಿಗುತ್ತಳ
⁵ ದಹನಮಂತ ಗೌಡರು ನುಖಿದಿಂ ರಾಜ್ಯವ
⁶ ನಾಳುತ್ತಿರಲು ಇಂಳಿನೆಯ ತಾರಳ ನಂ || ಚೈತ್ರ ಬ
⁷ ಇಲು ಬರಸಿದ ನಿರೂಪ | ಮರಳಿ ಪಟ್ಟಿಂದ ಸೀಪೆವ
⁸ ಇಗಳ ಹಿರಿಯ ಚಪ್ಪಣಿಯ ಜೆಂನ ಬಸವ ಗೌಡರ ಮಗ
⁹ ಏರಪ ಗೌಡರಿಗೆ ಕುದುರೆ ದಾಳಿತೆರುವ ಧೂಮಿವಳಗೆ ಪಾಲಿಸ ಕೊಂಡದ್ದು ಗ ಇ
¹⁰ ಪರಹ ಯಿದಕ್ಕೆ ಸ್ಥಳ ಮೇಲಳ ಹೊಲ || ೦೨

ಅದೇ ಗ್ರಾಮದೊಳಗೆ ಹನುಮಂತ ದೇವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟ ಮಾಸ್ತೀ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'-0"×1'-3"

- ¹ ಸ್ವೇಶಿ ಶ್ರೀಮನ್ನಹಾ ಮಂಡರೀ
² ಸ್ವರ ರಾಜಾಧಿ ರಾಜ ರಾಜ ಪರಮೇ

- ³ ಸ್ವರ ಹರಿಹರ ರಾಯನ ರಾಜ್ಯೋದಯು
⁴ ದ ಶಕ ಇಂಗಾನೆಯ ಕ್ಷಯ ಸಂವ

- ५ ತ್ವರದ ವೈನಾಕ ಸು ಲ ಸೋ ಶ್ರೀಮತು
 ६ ಶ್ರೀಪಡ್ ವೈಹಾರಿಬಿಷ್ಟಿ ಸೆಟ್ಟಿಯ ಮ
 ७ ಗ ಶೈಲಿ ದೇವನು ಕೇತಮಲ್ಲ
 ८ ಕುಂತಳ ದೇಶದ ಗಲ್ಲಿಡಿ ನಾಡ ತಪುಟಿ
 ९ ಯ ಹುಲೀ ಬಂದು ಹೆಂಡಿರುಡೆ
 १० ವಾಗಕಾದಿನತ್ತೊಡೆ ಅತನ ಸತಿ

ವಿಜಯ

- 11 ಮಹಾಸತಿಯಾದಳು
 12 ಶ್ರೀಮತು ಬಮ್ಮಿ ಗೌಡನ ಮಗ
 13 ಮಾದ ಗ ಉಡಮಾಡಿಸಿದ
 14 ಮಹಾಭಾಗಿ ಕಲು ನೆಡಿಸಿದು ಮಂಗಳ
 15 ಮಹಾಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಚಿಕ್ಕಚೆಪುಟಿ ಗ್ರಾಮಕ್ಕೆ ರ ಹೆಚ್ಚಿಲ ದೂರದಲ್ಲಿ ಗೌಡರಗಳ್ಯೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—6"×1'—3"

- १ ಎರೋಧಿಕೃತು ಸಂ ಹೈಶಾ
 २ ಕ ಬ ರ ಶ್ರೀಮತು ಚ್ಚಿ ಚೆಪು
 ३ ಶಿಗ ಉಡ ಬನಪ್ಪಗೆ ದೇಶಾಯಿ
 ४ ಗುತ್ತಳ ಚಪಗಲುದರು ಬರಸಿ
 ५ ಇತ್ತಳಿದ ವಿನಿಯಾಧಿ ಅದಾಗಿ ಚ
 ६ ಪುಟಿ ಕೊಂಬಲ್ಲಿಗ ದಳವಾಗಿದಾಗ
 ७ ನೀನು ನಮ್ಮೆ ಮಕ್ಕಳ ಮರಿಯಾಗಿ ಕಾ

- १ ದು ಕಟಕೆಂದಿದ್ದ ಕಾರಣ ನಿಂನ
 २ ಮೇಲಣ ದಯಾದಿಂದ ಚಿಕ್ಕಚೆಪುಟಿ
 ३ ಸತ್ತಿಗೆಮಾನಾರ್ಥ ಅಯಿದು ಪರಹಾ
 ४ ನ ಹೊಲನ ಪಾಲನಿ ಕೊಟ್ಟುವಾಗಿ
 ५ ನೀನು ನಿಂನ ಮಕ್ಕಳ ಮಕ್ಕಳವಾರಂ
 ६ ಪರಿ ಯಾ ಅನುಭವಿಸಿಕೊಂಡು ಬರು
 ७ ಪುದು ಶ್ರೀ ಶ್ರೀ ||

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ಅದೇಹೋಬಳಿ ಎಣ್ಣೆಕೊಪ್ಪ ಗ್ರಾಮದ ಸರಾಡಿ ಪೋಣಿಯಲ್ಲಿ ನಟ್ಟಿಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—9"×1'—9"

- १ ನಮಸ್ತಂಗ ಶಿರಕ್ಕುಂಬಿ ಡಂಡುಚಾಮು
 २ ರ ಚಾರವೇ ಶ್ವೇತೇಕ್ಕ ನಗರಾರಂಭ ಮೂ
 ३ ಉನ್ನಂಧಾಯಿ ಶಂಧವೇ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧಕ್ಕು
 ४ ದಯು ನ್ನಪಶ್ಚಾಲಾವಾಹನ ಶಬ್ದ
 ५ ರುತ ಎತ್ತಲಿನೆಯ ಪಾಧಿ
 ६ ವ ನಂವತ್ಸರದ ಸ್ವೇಷ್ಟ ಶುಲ್ಲು
 ७ ಶ್ರೀಮತು ದೇನಾಯಿ ಗುತ್ತಳಿ
 ८ ಹನುಮಂತ ಗೌಡರು ಸುಖದಿಂದ

- १ ರಾಜ್ಯವನಾಳುತ್ತಿರಲು ತಾರಣನಂವತ್ಸರ
 २ ದ ಪ್ರಶ್ನೆ ಬ ಇಲ್ಲು ನಿರಾಪದ ಹುರುಳಿ ಹೊ
 ३ ಚ್ಚಿದ ಸೀಮೆ ಪೊಳಿಗಳ ಕೊಪದ ಮರಿ ಬನಪಗಾಡ
 ४ ರಿಗ ಕುದುರೆ ದಾಣಿಬಗೆ ತರುವ ಭೂಮಿವಳ
 ५ ಗೆ ಪಾಲನಿಕೊಂಡದು ಗ ಇ ಮೂರುವರ
 ६ ಹ ಯಿದಕ್ಕ ಸ್ವಳ ಕಲ್ಲುಮಟ್ಟ ಹೊಲ ಬೀಜ
 ७ ಪರಿ ಬ || ೨ ||

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ಅದೇ ಗ್ರಾಮದ ಮಲ್ಲಿಕಾಜುನ ಗವುಡರ ಹಿತ್ತಲಿನಲ್ಲಿ ನಟ್ಟಿಕಲ್ಲು.

- १ ಸ್ವಸ್ತಿಶ್ರೀ ಸುಕ್ಕ ಸಂವತ್ಸರದ
 २ ಮಾರ್ಗಶಿರ ಸುದ್ದೆ ರಷಿ ಲು ನಾಮಾನಾರ್ಥ
 ३ ಧಿಪತಿ ಬಪ್ಪು ಯ ನಾಯಕರು ಪರಿಸೇ
 ४ ಯಹುಲೀ ಬಂದಾಗ ದೇವಯೆನ ಮಗ

- ५ ಹರಗಾವುಳ್ಳ ಪಲರ ನಿಸಿದು
 ६ ಸುರಸತಿಯ
 ७ ಕುಯಿಡರು
 ८ ಯನೆ

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ಅದೇ ಮಲ್ಲಿಕಾಜುನ ಗವುಡರ ಹಿತ್ತಲಿನಲ್ಲಿ ನಟ್ಟಿ ಅನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1'—6"×1'—2"

- १ ಸ್ವಶ್ರೀ ಶ್ರೀ ಸಿದ್ದೇಶ್ವರ ದೇವರ ಕೆಯ್ಯಿ ಅನಾರ್ಥ
 २ ಯಹಂ ಚನ್ನಿಸಿದಂಗೆ ಗಂಗೆಯಲು
 ३ ನಾಯರ ಕವಿಯೆಯು ಮಂಬಾರ್

- ४ ಹೈಣರುಮಂ ಕೊನ್ನೆ ಪಂಚಮಹಾ
 ५ ಪಾಪದ ರೋಕಕ್ಕ
 ६ ಕೋಹರು

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ಅದೇಹೋಳಿ ಕಮ್ಮನೆಹಕ್ಕಿ ಗ್ರಾಮದಲ್ಲಿ ಹುಣಸೇಮರದ ಬುಡದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—6"×2'—6"

- १ ಶ್ರೀಮತ್ತರಮಂಭಿರಸಾರ್ಥ ದಾಢಾಷೀಫಲಾಂಭನಂ
 २ ಜೀಯಾತ್ಮೇಶ್ವರೇಶ್ವರ ನಾಥಸ್ವ ಶಾನನ ಚ

2	.....	ಶ್ರೀಮತಿ ಮೂಲಸಂಘ	ಸಂಪೂರ್ಣವೇ
		.....	ಶುಭೇದೇಶೇ ಗಣೇ
3	.....	ನಾನ್ಯಾದ್ವಾದಾರಿ ನಗಾಶನಿ	ಕೈವಲ್ಯ
		ಜನಾನ್ಯಾವನಿ:	
4	.....	ಭಯಚಂದ್ರ ಕರುಣಾ	
		ಕಲಯುಗೇ	
5	.....	ಬುಕ್ಕಪ	ಶೈಂಭತೇ
6	ಜಿನಪದ ಸೇವೆಯೊಳುಚಿತ ದಾನದೊಳು	
7	ಜಿನೇಷ್ಟರನಾಮ	ಮನದೊಳು
		ಬುಕ್ಕಪಂ
8	ಪ್ರಭವ ಸಂವತ್ಸರ	
		ದೇವಾಲ
9	ಹಾರದಾನಕ್ಕುಂ	

(ಸರ್ವದಿದೆ)

(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

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ಅದೇ ಅನೆವಟ್ಟಿ ಹೋ|| ಕಮ್ಮನಹಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ
ಎನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-6"

1 ಸ್ವಾಸ್ತಿಶ್ರೀಮತು ವೀರಬಲ್ಲಾಳದೇವ	4 ಮತು	ಬೇಡರ	ಗವ್ಯದ
2 ಪಷ್ಟದ ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಚೈ	5 ಬೀರಮಗ ಉಡಿ ಮಹಾಸತಿಯಾ		
3 ತ್ತ ನು ರಂ ಬೃಹವಾರದಂದು ಶ್ರೀ	6 ದಣ	ಮಂಗಳ ಶ್ರೀ ಶ್ರೀ	

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ಅದೇ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ
ಎನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-6"

1 ಸ್ವಾಸ್ತಿ ಶುಕ್ತಸಂವತ್ಸರದಂದು ಸೇನಕುಳಿಳಕ	
2	ನಾಳ್ಳಿ,ಭು
3	ಕಳ್ಳರು ಕೊಂಬಾಗ ಕಳ್ಳರ ಸಿಱಿದು
4 ಸ್ವಾಸ್ತಿ ಸಂದ ಆತನ ಮದವಳಿಗೆ	

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ಅದೇ ಹೋ|| ಕುಣಿಕ್ಕಪ್ಪರ ಕಾನಿನಲ್ಲಿ ಪಾಳುಭಾವಿಬಳಿ ಬಿಡ್ಡಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-9"×1'-6"

1 ಸ್ವಾಸ್ತಿ ನಮಧಿಗತ ಪಂಚಮಹಾಶಯ ವಃಹಾಮಂಡ	
2 ಶೈಶವ ಬನವಾಸೆ ಪುರವರಾಧೀಶ್ವರ	
3	ಮಧುಕೇಸ್ಟರದೇವ ಪಾದಾರಾಧಕ ಶ್ರೀಮತು
4 ರೇಣಿದೇವ	ಅಳು
5	ಹಲಬರಕೊಂದು ತುಲುವಂ ಮಾಗುಳ್ಳಿ
6	ಮಂ ತ್ವಿಜಿದು ಮೆಜೆದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ಆತನ
7 ಮಕ್ಕಳು ದೊಮ್ಮೆಯ್ಯ ಕಲ್ಲಿಯ್ಯಂಗಳು ಕಲ್ಲಿ ನಿಲಿಸಿದರು ಮಂಗಳ	
8 ಮಹಾ ಶ್ರೀ ಶ್ರೀ	

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ಅದೇ ಹೋ|| ಹಂಟಿಗ್ರಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಕರೆವೋಳಗೆ ಬಿಡ್ಡಿರುವಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6"×1'-3"

1 ಸ್ವಾಸ್ತಿಶ್ರೀ ಶ್ರೀಕೃಷ್ಣವಲ್ಳಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಸ್ಟಿ ಪ
2 ರಮಧಿಷ್ಟಾರಕ ಸತ್ಯಾತ್ಮಯ ಕುಳಿಳಿಕ

- ³ ಇ ಶ್ರೀಮತಿಭುವನಮಲ್ಲದೇವರ ಏಜಯರಾಜ್ಯವಃ
⁴ ತ್ರೈಶ್ರೋತರಾಭವ್ಯಾದಿ ಪ್ರವರ್ದ್ಭಮಾನ ಮಾಡಂದಾ.....
⁵ ಬರಂ ಸಲುತ್ತಮಿರೆ.....ಗೆಣಿಯ ಶ್ರೀಮತು
⁶ ಜೆಗ್ಗಿಫಡೆ ಬೊಪ್ಪದೇವಂ ಹಂಚಿಯ ಮುತ್ತಕಾದುತ್ತ
⁷ ರಲು.....ರಾಮಿಸೆಟ್ಟಿ.....ಬಂದುಕಾದಿ
⁸ ಪಲರಂಕೆಂದು ಸುರಲೋಕಕೆ ನಂದಂ ಜಿತೇನ
⁹ ಲಭ್ಯತೇ.....ಸುರಾಂಗನಾ.....
¹⁰ ಕಾಯೇಕಾಚಿನಾ ವರಣೇರಣೇ ||

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ಅದೇ ಹಂಚಿಗ್ಗಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಹಿಂಭಾಗದಲ್ಲಿ
ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" x 2'-6"

¹ ಸ್ವಾಸ್ಥೀ ನತ್ಯತ್ತಯ ಕುಳಿತಿಕ	⁵ ಯಮಗಂ ಬೆತ್ತಿಗೆ ಸಿವಯ್ಯಂ ವೈಪಕಾರಕೆ ಹೋಹ
²ತ್ರಿಭುವನಮಲ್ಲದೇವರ	⁶ ಲ್ಲಿ ಕಡಹದ ದಾರಿಯಲು ಕಷ್ಠರು ಬಂದು
³ತಾರಂಬರಂನ.....	⁷ ತಾಗೆ ತಳ್ಳಿಉದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ
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ಅದೇ ಹನುಮಂತ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟುಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-0" x 1'-8"

¹ ಸ್ವಾಸ್ಥೀಮತು ಕಳಿಟುರಿಯ ಭಾಜಬಳ	⁵ ಬಮ್ಮಿಸೆಟ್ಟಿಯಮಗಂ ಮದಿಗಕಯ್ಯಂ ಮರನರು
² ಚಕ್ರವರ್ತಿ ತ್ರಿಭುವನಮಲ್ಲಿ ಬಿಜ್ಞಲದೇವರಿಪ	⁶ ಮುತ್ತಿರಲು ಕಷ್ಠನಾಯುಕರುಂಬಂದು ತಾಗಿದಂದು ನೂಕಿ
³ ದ ಎನನೆಯ ವೈಯಸಂಪತ್ತರದ ಅಭಾಧ ಸುಧ್ವ	⁷ ಸಾಮ್ಮಾನಿ.....ವನದಿ ಅಲಗಂತಿತ್ವಾಳ್ಳನ ಕಾದುಕೊಂ
⁴ ಚತುರ್ಭುಂಗಂಗಾರದಂದು ಹಂಚೆಯ	⁸ ದು ತಳ್ಳಿಉದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

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ಅದೇ ಹನುಮಂತದೇವರ ಗುಡಿಯ ಎದುರುಭಾಗಕ್ಕೆ
ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" x 1' 3"

¹ ಪಡಿಯೋಡೊಪ್ಪಂ ತಂನ ಕಾದುರೆನೆಲ್ಲವೂರಿಷ್ಟೆನೆಕ್ಕೆ	⁵ ಬಿಂಬಿಸೆಟ್ಟಿಯಮಗಂ ಮದಿಗಕಯ್ಯಂ ಮರನರು
² ಬಂದನೆಯ ಮನದಯೋಡೆಯ ಸೂಕ್ಷೆಗೊಳ್ಳ	⁶ ಮುತ್ತಿರಲು ಕಷ್ಠನಾಯುಕರುಂಬಂದು ತಾಗಿದಂದು ನೂಕಿ
³ ಪುಯ್ಯಲಕೇಳ್ಳಿ ಕಲಿಸಿಲ್ಲದೆ ಪರಿದು ತಾಗಿದ ಹಂಚೆಯಬ್ಜನನಾಗಳಃ	⁷ ಸಾಮ್ಮಾನಿ.....ವನದಿ ಅಲಗಂತಿತ್ವಾಳ್ಳನ ಕಾದುಕೊಂ
⁴ ಮರೆದರಿಮಲ್ಲಿಯುಧ್ವದಲು ಬಾಗುಲ ಗರಗೌಡ	⁸ ದು ತಳ್ಳಿಉದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ||
⁵ ಮಯಿತಳಿಂದಿಲುಬಧ್ವ ಮಲ್ಲಯಂ ನಲನಲದು	
⁶ ಯಿದಚ್ಚರಸಿಯರಾಗಳಃ ಸ್ವಾಸ್ಥೀಮ	
⁷ ಕೂಳುಕ್ಕು ವಿಕ್ರಮವರುತದ ಅನೆಯ ಪ್ರಜಾಪತಿ ಸಂ	
⁸ ವತ್ಸರದ ಪುಶ್ಚ ಬಹುಳ ದನಮಿ ಗುರುವಾ	
⁹ ರದಂದು ಸುರಲೋಕೇ ಸಾರಿದಂ	

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ಅದೇ ಅನೆವಟ್ಟಿಕ್ಕೋ | ಹರೇಮಾಗಡಿ ದುಗ್ಂಡೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟುಕಲ್ಲು.

ಪ್ರಮಾಣ 9'-3" x 2'-3"

¹ ಸ್ವಾಸ್ಥೀಮಚ್ಚಾಳಕ್ಕು ವಿಕ್ರಮವರಿಪ.....	⁵ ಅಂದಿಗೆ ಮಾಡಯನಿಲ್ಲಿಯೆ ಸತ್ತು ಸುರಲೋಕ
² ಸಂಪತ್ತರ ಮಾಗ್ಗಿರ.....ವಾರದಲು	⁶ಶ್ರೀಮತುಗಿರ.....
³ ಮೇಲರಾಳ.....	⁷ನಾಚಿಯಂ.....ನಿಲಸಿದ ಮಂಗಳಮ
⁴ ಯ ದೇಡನಾಯಕರು ಗುಡ್ಡಮನೇಣಿಹೋಹಾಗ	⁸ ಹಾ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಅನೆವಣ್ಣಿ ಹೋ ||ಗಂಗವಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು ಅರ್ಥಮೈಲ ದೂರದಲ್ಲಿ
ಗಡ್ಡೆಯಬದುವಿನಲ್ಲ.

ಪ್ರಮಾಣ 2'-3"×1'-0"

ಶ್ರೀ

¹ ಉರ ಮಹಾಜನರು	⁶ ತ್ರದ ಪರಿಯತ ಭ
² ಶೋಭಕ್ಕತು ಸಂಪ	⁷ ಛೃಗೆ ಉಂಬಳ ಕೊ
³ ಚರದ ಮಾಗ ತು ಇಲಂ	⁸ ಛೃದು ಇದಕೆ ತಪಿದವರು
⁴ ಶ್ರೀ ಆಶ್ವಾಯನ ನೂ	⁹ ತಾಯಿಗೆ ತಪಿದವರು ಶ್ರೀ
⁵ ತ್ರದ ಕಾಶ್ಯಪಗೋ	

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ಅದೇ ಗಂಗವಳ್ಳಿಗೆ ದಕ್ಷಿಣ ಕಾನಿನಲ್ಲಿ ಹಾಳುಬಾವಿಯಲ್ಲಿ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು

- ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ಯಯ ಶ್ರೀ ಷೃಧಿವೀಪ್ಲಾಭ ಮಹಾ ರಾಜಾಧಿರಾಜ ಪ
- ² ರಮೇಶ್ವರ ಪರಮ ಭಜಾರಕ ಸತ್ಯಾಶ್ಯಯ ಕುಳಿಳಿಕ ಚಾಳುಕ್ಯಾಭರಣ ಶ್ರೀಮ
- ³ ಶ್ರಿಭುವನ ಮಲ್ಲದೇವರ ವಿಜಯ ರಾಜ್ಯ ಮುತ್ತ ರೋತ್ತರಾಭಿ ವ್ಯಾದಿ ಪ್ರವರ್ದ್ದಿಮಾನ
- ⁴ ಮಾಚಂದ್ರಾಕ್ಷ ತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ ? ಸ್ವಸ್ತಿ ಯಮಸಿಯಮು ಸಾಂಧಾರ್ಥಿಯಧಾರ್
- ⁵ ನ ಧಾರಣ ಮೌನಾನಾಂಘಾನ ಜಪನಮಾಧಿ ಶೀಲ ಗುಣನಂಪನ್ನರು | ತಪುವ್ಯೇಂದ
- ⁶ ತನ ಕಳಶಾಸ್ತ್ರ ಪ್ರವೀಣ ಯಜ್ಞ ದೀಕ್ಷಿತರುಂ ಸತ್ಯ ತೂ
- ⁷ ಚಾಚಾರ ಚಾರಿತ್ರೀಕರಿಯರುಂ ಯಶೋಭ ದುಲ್ಲರಿಯರುಂ | ತಪುಸ್ತಮಯು ಸಮು
- ⁸ ದೃರಣರುಂ ಪ್ರಭುಮಂತೋತ್ಸಾಹ ಶಕ್ತಿ ತ್ರಯ ಭೀತರುಂ ಅಶ್ರಿತ ಜನ
- ⁹ ...ಭಿವಾಂಭತ ಘಳ ಪ್ರದರುಂ | ತರಣಾಗತ ವಜ್ರ ಪಂಜರುಂ ಶ್ರೀಮದನಾದಿಯ ಗ್ರಹಾ
- ¹⁰ ನಾದಜಾಗೆಯ ಪ್ರಭುಗಳು ಸಮಸ್ತ ಪ್ರಭುಗಳು ವಿದ್ವಿನ ಸ್ವಸ್ತಿ ನೆ
- ¹¹ ಮನ್ತ ಭುವನ ಜನ ವಿಖ್ಯಾತ ಪಂಡ ಸತೀರ ಶಾನನ ಲಬ್ಧ ನೇರ ಗುಣಾಳಂಕ ವೀರಬಳಂ
- ¹² ಜುಧಮೈ ಪ್ರತಿಪಾಳಕರುಂ ಭದ್ರಪಂಜೋಧ್ವಂಪರು ಭಗವತೀ ದೇವೀಲಬ್ಧಿವ
- ¹³ ರ ಪ್ರಸಾದರುಂ ಅಯ್ಯಿವ್ಯೇ ಗ್ರೀ
- ¹⁴ ಶಿವಪಾದ ಸೇವರ ಪರಬಳ ನಾದಕತೆಲುಂಗ ವಂಶೋಧ್ವಂಪ ಪ್ರತಿಧೀಶ್ವರನಪ್ಪಬೀಯ ಬಳ
- ¹⁵ ಗಾಳ ಸೆಟ್ಟಿ ಶ್ರೀ ಮಾಚ್ಯಾಂಕ್ಯ ವಿಕ್ರಮ ವರ್ಷದ ಅನೆಯ ದುಂದುಭಿ
- ¹⁶ ಕಲ್ಲ ಕೆಳ್ಳಿ ಘೋಬಿ

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ಅದೇ ಹೋಬಳಿ ಗಿಳಿವಾಲ ಗುಡ್ಡದ ಕೆಳಗೆ ಗಡ್ಡೆಯ ಬಳಿ ಮುತ್ತಗೆದ ಪುರದ ಬುದೆದಲ್ಲಿ ಬಿಡ್ಡಿರುವ ಕಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಕ
- ² ಪರುಪ ರಾಷ್ಟ್ರಾನೆಯ ಅಂಗೀರ
- ³ ನ ಸಂಪತ್ತರ ಪಾಗ್ರಸಿರ ಅ
- ⁴ ಮಾವಾಸೆ ಅದಿತ್ಯವಾರ ದಂದು ಶ್ರೀಮ
- ⁵ ತು ಚಂದ್ರಗುತ್ತಿಯ ಗ ಉಡ
- ⁶ ರು ನೆಲ್ಲಿ ಕೊಪ್ಪದ ವರ ಮುಂ
- ⁷ ದೆ ಗದೆ | ० || ० ಅಡಕೆ ತೋಟ ಸಹಿತ
- ⁸ ವಾಗಿ ತಮ್ಮ ಕುಲಸ್ವಾಮಿಯು
- ⁹ ನಂದಾದೀಪಕ್ಕೆಂದು ಸಮರ್ಪಿಸಿ
- ¹⁰ ದರು ಇದಕೆ ತಪಿದವರು ತಂಮು
- ¹¹ ತಾಯಿಗೆ ತಪಿದವರು ಶ್ರೀ ಶು
- ¹² ಭವಂಸ್ತು ||

ಬೊಂಬಾಯ್ದಾರಿಪತ್ಯದ ಉತ್ತರ ಕನ್ನಡ ಬೆಳ್ಳಿಯಲ್ಲಿ

ಗೆರಸೊಪ್ಪೆಯ ಶಾಸನಗಳು.

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గేరసొప్ప గ్రామద నగరగెరి బస్తియబలి కడే బస్తియ నివేదనదల్లి నష్ట కల్లు.

ಪ.ಮಾಣ 4'-6"×3'-0"

- ²² ರ ಸಂತಾನಾಬ್ರಿಯೋಶು ಲಕ್ಷ್ಮೀಪೂರ್ಣಿಕದೇವೀ ಕಾಂತನೆನಿ ಪಂಬೀ ರಾಘುಂಗೆ ಕಂತುವಿನಂತುದಯಿಸಿದ್ರ್ವ ಸಂಗ ನೃಪಾಲಂ | ಸಂಗವಿದೂರಕ್ಕೇಮು ಪುರ ತೀರ್ಥಜಿನೇಂದ್ರ ಪಾದ
- ²³ ಪದ್ಮ ಕಂಸಂಗಳಜೀಯನಾತ್ಮಜನು ಅಂಬಮಹಿತನ ಪುತ್ರ ಸಂಗಮಂ ಧ್ಯಂಗನಸ್ವತತನ್ನ ಮನಮೇಲ್ಪುಂತೀ? ಧರ್ಮವ ಮಾಡಿ ಪೂರ್ವದೊಳ್ಳಿಗಿದ ಧರ್ಮವಲ್ಲ
- ²⁴ ವನುಪಾಲಿಸಿದಂ ರವಿತಂದ್ರಾಫಿನಂ | ಅಂತಾ ಧರ್ಮ ಪತಿ ಪಾಲಕನೆವಿಪ ಶ್ರೀ ಸಂಗಭೂಪಾಲಂ ಸುಧಿಂ ರಾಜ್ಯಂ ಗೆಬ್ಬಾತ್ತಿರಲೂ ಯಿಳಿಯೋಶು (ಯಿಳಿಯೋಶು) ಕುಂತಳನಾಡು ಕರಂರಂಜಿ
- ²⁵ ಸೆಪ್ಟಿಮನಾಡು ದೇಶದೊಳ್ಳಿ ವೆವಾತೀ ಕುಂಪನದೀಪೂರ್ಣಿಮಾಮರ ನಿಂಪನೀಳೇ ಬಾರ್ತಿಯಾಂಬಿಳಿಕೊಂಡು ಕೋಕ ಏಧುನ ಹೊದರಾಗಿರಲ್ಲಿ ಯಾರಪೆಗಳ ನಡಪೊಪ್ಪು
- ²⁶ ಏಷ್ಪುರವನಾಳುವ ನಷ್ಟ ನೃಪಾಲನೆಂಬವಂ | ಯಿರ ಸಂದೂರಧಿ ಪತಿ ತಾಂ ಕರಂಚೊಪ್ಪುವ ಅಡಿಯರ ಬಳಿಯಿಂಕರ ಹೆನೆವನು ತಂಪುರನ ···· ಯಾಳಿಯಂಕೀತ್ರ್ಯ
- ²⁷ ದೈತ್ಯನಾತಂಪುರನಂ | ಆಶಂಮರಸನಗ್ರಜಯ ತನೊಜಿಂ ದರೆಯೋಳಿರುಂದೂರ ಚೌಸುರನುತ ಕಲ್ಲರಸನನುಜ ತಂಗ ದೇವಿಗೆ ವರನೆವಿಷ ಹೈವೆಯಿರನವರ ಪುತ್ರಂ ಪ
- ²⁸ ದೃಷಿರಸಜಿನವಾದಭಕ್ತಂ | ಆ ಪದ್ಮಂಣರಸನ್ಮೂ ಆ ತನಗ್ರಜಿಜಕ್ತಲ ದೇವಿಯ ···· ತಂದ ಹೈವಂಣರಸರು ಪಾತ್ರ್ಯ ತೀರ್ಥೇಕ್ಷ್ಯರ ···· ಮಾಡಿದ ನಿತ್ಯ ಪ್ರಜೇ
- ²⁹ ಅಹಾರದಾನ ಹೊದರಾದ ವೆಲ್ಲವಂ ಪುರೋ ···· ಡಿಗ ಸಲಿಸಿ ಮೂಂಸಿನ ಧರ್ಮವಲ್ಲವ ನೆಱೆಮಾಡಿ ಬಳಿಕ್ಕತಂ ನೋಶು ಸಂನುತ ಬುದ್ಧಿ ಪುಟ್ಟಿಜಿನೇಂದ್ರನ ಭಿಜೇಕಪು ನಿತ್ಯಪೂ
- ³⁰ ಜನಂ ಮುನ್ಸೈ ಸೆವಂದಾನ ಹೊದರಾದವನುಂಹಿರಿದಾಗಿಮಾಡಿ ತೈತ್ತಿಯಿಂದೊಲಿದು ಪದ್ಮರಸಂಖಿಗೆ ಕೊಟ್ಟಪ್ರತ್ಯ ಯೆಂ | ಶ್ರೀ ಪಾತ್ರ್ಯತೀರ್ಥೇಕ್ಷ್ಯರದ ಶ್ರೀಕಾರ್ಯ
- ³¹ ಕ್ಯುಯೂ ಅಂಗ ಫೋಗ ಚಯಿತ್ಯಾಲಯದ ಜೀಜೋರ್ವದ್ವಾರಕ್ಕೆ ಧಾರಾ ಪೂರ್ವೇಕವಾಗಿ ಕೊಟ್ಟಂತಾ ವೃತ್ತಿಯು ವಿವರ ಹೈವಂಣರಸರು ತಾಪು ಮೂಲವಾಗಿ ಆಳ್ಳಿತಿದ್ರ್ವ ಕೊಣಾಗಣಿಯ
- ³² ಲಕಂಗನ ಕುಳಿಯಂ ನೆರಡು ಮೂತ್ತೆನುಸಿಗೆ ಸೀಪು ಮೂಡಲು ಅಭಿನನೆಟ್ಟಿಯು ಹಿತ್ತಿಲಗದೆ ತಂಕಲುಹರಿದು ಕೋಡಿ ಗಡಿ ಪಡುವಲು ತಮ್ಮರಸರ ಹೊಸಗದ್ವೆಯಲು ಇತ್ತುದ ಕೆಲ್ಲಿಗಿಡಿ
- ³³ ಬಡಗಲು ಹೀಲೆಯು ಭಾಗಗಡಿಯಾಂತೀ ತೆಮ್ಮಿನೆಯಲುಂದೆಣಿಗುಧಿಕಳಿಪೆಯು ಸಮನ್ತ ವೃತ್ತಿ ಪದ್ಮರಸರು ತಾಪು ಮೂಲವಾಗಿ ಆಳುತ್ತ ಇದ್ದ ಹೊಂನಮನ ಕೆಣಿಯು
- ³⁴ ···· ಹೇಳಿ ಯೆತ್ತಿ ಹೊಂನಾ ಬರದ ನಾಲ್ಕುವರೆ ಹೊಂನನೂ ತಂಮ ಅಂಮ ತಂಗಲ ದೇವಿಯರಿಗೆ ಪೂಣ್ಯಾರ್ಥ ಪರಿಹಾರಪಾಗೆ ಬಿಟ್ಟುದು ಹೈವಂಣರಸರು ತ
- ³⁵ ಮೃಮನೆ ಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟು ಸರ್ವಮಾನ್ಯವಾಗಿ ಮೂಲ ಸ್ಥಳವಾಗಿ ತಾಪು ಆಳುತ್ತಂಯಿದ್ದ್ರ್ವ ···· ಯಂಡಯು ಮಜ್ಜನ ವೃತ್ತಿಗೆ ಗಡಿಮೂಡಲು ಹೊಳೆತಂಕಲು ಹೊಳೆ ಗಡಿ ಪಡುವು
- ³⁶ ····
- ³⁷ ···· ಸಮನ್ತ ವೃತ್ತಿಯನೂ ಅಹಾರದಾನಕ್ಕವಾಗಿಯಾ ಹಂದ್ರಾಕ್ರವಾಗಿ
- ³⁸ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟಿರು ಮತ್ತು ಅಹಾರದಾನಕ್ಕೆ ಯಾ ಕೈತಾಳ್ಯಲಯದ ···· ಗೃಹ

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- ಗೇರನೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಕಡೇಬಸ್ತಿಯಲ್ಲಿರುವ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ
- ¹ ಕೇನವ ಕುಳಿಮೂಡೆ ಇ ಹೊಂನೊರಲ ನಂಗೆಮುಕ್ಕೆ ಇ ಮೂಡೆ ಯಿಂದು ಇ ಮೂಡೆ
- ² ಜೀ ಗಾಗಿ ಹೇರಾದರು ಅಹೊಂಸಿನದಾನಕ್ಕೆ ಮಾಗೊಡಾನಾಸೆಯ ಅರ್ಕಾರಸಿವದೇವಯ ||

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- ಗೇರನೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಮೂಡೆ ಜಿನದೇವರ ಏಿರೆತದಲ್ಲಿ
- ¹ ಹನಶೋಕವಲೀ ಮಂಜುಳ ದೇಶೀಗಳಲಲತ ಕೇತ್ತಿರ್ಮುನಿನೂನೋಽಿ | ಶ್ರೀದೇವಚಂದ್ರ ಸೂರೇರುಪದೇಶಾನ್ಯೇ ಮಿಜಿನಬಿಂಬಂ ||
- ² ತ್ಯಾಕ್ತಃ || ಒಜಣಶ್ರೇಷ್ಠಿಪುತ್ತೀರ್ವೀ ಸೌಕಳ್ಳಪಶ್ರೇಷ್ಠಿಪುಂಗವಃ | ಅಕಾರಯತ್ವಕ್ಷೋಯನ್ಸ್ವಮಾಬಾಂಬಾಗಧರ್ವಜೋಜಣಃ

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ಗೇರನೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ವರ್ಧಮಾನ ಬಸ್ತಿಯಪಕ್ಕದಲ್ಲಿ ಬಂದನೆಯ ಶಾಸನ

ಪ್ರಮಾಣ 6' 0" x 2' - 9"

- ¹ ಶ್ರೀಮತ್ತರಮಗಂಬೀರನಾಶಾದಾ ದಾವೋಪಾಲಾಂಭನಂ ಜೀಯಾ ತ್ತೈಪೊಕ್ಕನಾಧಸ್ಯಶಾಸನಂ ಜಿನಶಾಸನಂ | ಶ್ರೀಮದ್ದೇವ
- ² ಜಿನೇಂದ್ರಾಯತನ್ನಾನಂತಮಹಾತ್ಮನೇ | ಸರ್ವಬೋಧವಿಶಾಖ್ಯಾಯ ಭವ್ಯಾಳಕುಮುದೇಂದರೇ | ತಂಪಂದೇದೇವ ದೇವಂಸುರುಸಿ
- ³ ರಮನಹಂಕಾರು ಕೈಪ್ಪನೇತ್ರಂ ನಿತ್ಯಂಸಿವಾರಣರಾಮಾಕಂಪಿಲಿ ತಾತ್ತ್ವಿರರಾಗಂವರಾಂಗಂತುಂಗಂ ದೇವೇಂದ್ರಾನಮುವಾ

- ^४ ದಂಗುಣವಿಲಸದನಂತಂ ಸ್ತುಬೋಧಾತ್ಮಕ ತತ್ತ್ವಂ । ಮಾಂಗಲ್ಯಂಭಷ್ಟನಾರ್ಥಿಂ ವಿಹತಮನಿಜಂನವ್ಯಾಧೀರ್ವಂಶಂ ।
ಇದು
- ^५ ಜಂಬೂದ್ವಿಪರುಂತಾ ಭರತವಿಷಯದೋಽ ಪಡುವಮೇರುಸಿದ್ರಂ । ಪದಿಂದಾ ಮೇರುವಿಂದಕ್ಷಿಳಿತೆಂಜುಕೊಂಗಿಂದ
ವೀಶುದ್ಧ
- ^६ ದೀಪಂಮುದದಿಂ । . . . ತೆಗು । . . . ಪಾಳಪನಸಂನದ್ವಿತೀರ್ಮೋಽ ಕೌಂಗು ಜಂಬೂಸದನಂ ಜೆಲಾಪಿತೋಕ್ತುಂ
- ^७ . . . ಬಿಡಾರಕಸ್ತಿತಮೂರುಂ । ಆ ತುಳುವಾಧೀಶರಮೋ । . . . ವದನಮಾಗಿ ತೋಪ್ರದುನಯುದಿಂ ನೀತಿಯುತ
ಗೇರಸೋಷ್ಟೇಸೋಲ
- ^८ ಸುತ್ಪರುದು ವಿಧಿವದಿಂದಾಖುಮಾರಾವತಿಯಂ । ಅಂತಾನಗಿರಿಯ ರಾಜ್ಯಕ್ಷಿತ್ವರನೇಸಿದ ಮರ ಲಯರಸರನ್ವಯ
ನಂಪ್ರದಾಯುದಾ
- ^९ ಯದಿಂಬಂದ ಕೇತೀರ್ಗೆ ಜಯನ್ತಂಭನೇನಿಷ್ಠರ್ ಹ್ಯಾವೆ ಭೂಪಾಳನ ಪ್ರತಾಪ ವೆಂತನೆ ಸಾಂದ್ರ । . . . ದೇಖ ಕುಂದೋ
ಧ್ಯಾಮುಕುನ
- ^{१०} ಮಳಪುಲ್ಲಿಕಾಪುಲ್ಲಿ ಮುಖ್ಯಬ್ರಂದಂಗಂಗಾತರಂಗತರಳಹರಹಾಕಂ ತಾರನೀಹಾರಹಾರಂ ಸಂದಿರ್ಭ ತಾರು
ಕೇತೀರ್
- ^{११} ಪ್ರಸರದನು ನಯವಂಬಿನ । . . . ಮಾಳುದು । . . . ಶ್ರೀಕೃಷ್ಣವೆ ಭೂಪಾಳನ ಸಿಜಯೇಶಮಂ ಬಳ್ಳಿನಲ್ಲಿ
ಬಳ್ಳಿನಾ
- ^{१२} ವಂದ್ರಾಂಜಿಲಿ ಮಂಡಳಿಕ । . . . ಸಿಜನಿವಾಸ । . . . ಸಲ್ಲಿಕ್ಷಣ ರಾಜರಾಜ ಕಣಕಂಗಳ ಮೂರೆಯನಾ
- ^{१३} ಯದೆ ತೆಂಂಡಮಂಡಳ ಭೂಪರಮಂದಿ ರಕ್ಷಿಸು ರಕ್ಷಿಸು ಹ್ಯಾವೆ ರಾಜವೀತಿಪ್ರದು । . . .
- ^{१४} ನಳಿಯುದ ನೋಳ್ಳಿದಂ ಮಾವನಿಯಂ ಕಕಾಲರಿತಿಕ್ರಿದ ಹಸ್ತಪರಾಕ್ರಮಾಂಕನೀ ಹ್ಯಾವ ನೃಪಾಳ ಚಕ್ರಯು
- ^{१५} ಶೋ । . . . ನಿನ್ನಯ ದುಂದುಭಿ ತಾಡನಂಗಳಿಂ ಜಾವಳಿ ತಬ್ದಿಂ ಪ್ರರುದೂರದಿ ಸಂಚರಿಸುತ್ತೆ ಮಿತ್ರದಾ
- ^{१६} . . . ಯೇಸೆವ ರಾಜಕ್ಷದ್ವಯಂಗಳು ಭಿನ್ನಗ್ರಾದಪದ್ಧತಂ । ಶ್ರೀಮದ್ದೇವ । . . . ಗುರುಗುಣಾಧ್ಯತ ಮಹಾ
ನಾಗೇಂದ್ರ ಪಂಡಾ
- ^{१७} ಸ್ಯ । . . . ಸಂದಿದ್ರ । . . . ಹಾಸದ ಹೈಕಾಳಿ ಮಹಾದಾಕನೀ ನಾಮೋಪದ್ವಿ ಮೆಲ್ಲವಂ । . . . ಶ್ರೀಪಾತ್ಮ
ತೀರ್ಥೇಶ್ವರಾ
- ^{१८} ವಾಸಮಂ ಶ್ರೀಮದನಂತಪಾಲಂಗಿರ್ಗೆ ನಿತ್ಯಂ ದೀಪಾರ್ಥಯುಮಂ ಶ್ರೀಯುಮಂ ಅಂತಾನಗಿರಿಯಪ್ರರ ಪರಾಧೀಶರಂ
ಮಾಪಾ । . . .
- ^{१९} ವಸಿಯಂ ಕಕಾಲಮಾವಂಗೆ ಮಲೆವರಾಯರ ಗಂಡ ಶಿವಸಿಹಾಸನ ಚಕ್ರವರ್ತಿ ಪರಸಾಂಜವದ್ದುವಿಫಾಡಕಲಿಗಳ
ಮುಖದ । . . .
- ^{२०} ನಮ್ಮುಕ್ತ ಹೊಡಾಮಣಿ ವಸಂತರಾಜ್ಯ ಚಾತುವರ್ಭಜ್ಞಾಕ್ತೇ । . . . ಹಳುವರಾಯರ ಗಂಡ ಹ್ಯಾವೆ ಭೂಪಾಲಂ ಸುಖ
ಸಂಕಥಾವಿನೋ
- ^{२१} ದದಿಂರಾಜ್ಯಂಗೆಯ್ಯಾತ್ಮಿರಲು ಆ ಗೇರಸೋಷ್ಟೇಯ ಮಹಾಜನಂಗಳ ಗುಣಂಗಳಿಂತೆಂದೊಡೆ ॥ ವ್ಯ ॥ ಅದೊಳಿಂಬಾ ನಾನಾಜಾ
- ^{२२} ಅ ಪರದರಗ್ರಣಿ ಸಮ್ಮುಕ್ತರಾದಿ ಜ್ಯಾನರಿಪಡೆವರ್ರ ಜ್ಯಾನ ವಾಗಾರಕ್ತ್ಯಯ ಜಲನಿಧಿ ಸಂಪರ್ಫಿತ ಪೂಜ್ಯಚೆಂದ್ರರ್ ಮುದ
ಮುಂ ಶೈರೋದಾದಿ
- ^{२३} . . . ಮಾದುದ್ದುಜೀರ್ಕಣಿಪರಾಬಿಷ್ಪ್ರಾ । . . . ರಾಧರ್ । . . . ಮುಖ್ಯಮಾದಾಧಿಪನಿಷತ್ಕಳಾವಲ್ಲಿಧರ್ ಕೇತೀರ್ವ
ತ್ತರ್ ಅಂತಾತಾ । . . .
- ^{२४} ಮಾದಂಡಿರಿಪಾಳ । . . . ಸಹಜಾತ ಕುಲಕ್ಷತ್ತಿಯರಾದರಸುಗಳನ್ವಯ ಮೆಂತಿಂದೊಡೆಸ್ವತ್ತಿಸಮಿಧಿಗತ
ಪಂಚಮಾ
- ^{२५} ಮಹಿಮ ಪ್ರಸಿದ್ಧಮಾದ ಬನವಾಸಿಪುರವರಾಧಿಕ್ಷರವೈಜಯಂತೇ ಮಧುಕ್ಷೇತ್ರಲಭ್ಯ ಪರಪ್ರಸಾದ ಮೃಗಮಂಡಾ
ಹೋದ ಗೋಕ್ರಣಾ । . . .
- ^{२६} ಮಹಾಬರೀಶ್ವರ ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕರುಂ ಪರಬರಾಧಕರುಂ ಹರಸಿ ಬರುವರ ಶೂಲ ನಿಗಳಂ ಕಮಲಿಕಲ
ದಂತ ರಾಮರಾಯ
- ^{२७} ರ ಗಂಡ ನಾಮಸಮ್ಮಲಿ ಗಂಡರದಾಖಣಿ ಸತ್ಯರಾಧೀಯ ನಾಹಸೋತ್ತುಂಗ ಶರಣಾಗತ ಪಜ್ಞಿಪಂಜರ ಪಶ್ಚಿಮವನುದಾ
ಧಿಪತಿಯೈಪ್ರದ್ದುವೆ
- ^{२८} ಕ್ಷತ್ರಿಯಕುಲಕಮಲವನಮಾತ್ರಂಡ ಪರನ್ಯಾಪತಾಮರನ । . . . ಪೂಜ್ಯಚೆಂದ್ರನೇಸಿದ ಬನವದೇವರಸರು । . .
ದೇವರಸರ
- ^{२९} ರಾಜ್ಯಲಷ್ಟಿ ಯೇಸಿದ ಚಂದ್ರಪುರಪೆಂಬ ಪಟ್ಟಣದೋಳು ರಾಜ್ಯಂಗೆಯ್ಯಾವ ಕಾಲದೋಳು ಆ ಅರಸುಗಳಿಗ ಪಟ್ಟಿವರ್ಫನ
ಬಾಹತ್ತರನಿಯೋ
- ^{೩೦} ಗಿರ್ಭಾ ಜಿನಸೇವ್ಯಾನುಂ ಶ್ರೀಶಕ್ತಿಬಿಲಯುತನುಂ ಪಡ್ಡಿಣ ಪಮಭಾನುಂ ರಾಜಕ್ಷತ್ರಿಯ ಚಾತುದ್ರಂತ ಸೂರ್ಯೇಶ್ವರ
ದಂಡನಾಯಕ
- ^{೩೧} ನ ಅನ್ವಯದ ಕೇತೀರ್ಗೆ ಯೆಂತಿಂದೊಡೆ ಶ್ರೀ ಸೋಮದಂಡ ಪ್ರತ್ಯನು ಭಾಸುರ ಕಾಮಣಿ ದಂಡನಾಯಕನೇಸಿಪಂಸಾ
ಸನ ಚಕ್ರ
- ^{೩೨} ಪತಿರ್ಥಮಾರ್ಥಾರಕ ಸಾಮಂತಂ ಕೇತೀರ್ವ ನಮ್ಮಾಳಿಸರಿತ್ತು । ಶ್ರೀಮತ್ಸ್ವಾಮಣ ದಂಡನಾಯಕಂಗೆ ಕಾಮಾಧರ
. . . ತಾಪಪುಟ್ಟಿದರ್ ಶ್ರೀಮದ್ರಾಮಣ ನೆಂಬ ಹೆಗ್ಗಡೆಯ
- ^{೩೩} ಸುವಂಬೀ ಪ್ರತ್ಯನಂಸೇವ್ಯಕೆಂ ರಾಮಂಪುಟ್ಟಿದ್ರ । . . . ದಶರಥನಾಮಧ್ಯಾರ್ಥಿ । . . . ಯಿಪರಾಜಿತಾ ರಮಣಗಂ
ಸಾಹಕರತ್ವಾಕರಂ ಅಂತಾ

- ³⁴ ರಾಮುಣನೆಂಬ ಹೆಗ್ಗಿ ದೇ ರಾಮುಕ್ತಂಗೆ ತಾಂಪುಟ್ಟಿದಂ ಶಾಂತಂ ಯೋಜಣ ನಂಬಿಪುತ್ರ ನೇನಿಸಲ್ ಕುಂತೀದೇವಿ ಸಮಂತು
³⁵ ಶ್ರೀಪಾಂಡುರಾಜಂಗೆತಾಂ ಶಾಂತಂ ಧಮುಷಣನೆಂತಪುಟ್ಟಿದ್ವೋಲಾ ಸಮೃತ್ಯ ರತ್ನಾ ಕರಂ ಅಂತಾಯೋಜಣ
 ಸೆಟ್ಟಿಯ ಜನನ ರಾಮುಕ್ತನನ್ಯಾಯ ಮಂತಂದೊಡೆ
³⁶ ವಸುಧೀಯಾರು ನೆಗೆಲ್ಲೆವೆತ್ತಿ ··· ··· ಅಸಮ್ಮೈಶ್ವಯಾರ್ಥ ಸಂಪನ್ಮರುಂ ದಾನಗಣ ಸಂಪನ್ಮರು ಮಾಪ್ಯನಂಬಿಸೆಟ್ಟಿಯ
 ರತ್ನಾ ಸೆಟ್ಟಿಸಹೋದರ ಲೀನಿಸಿದೆವ
³⁷ ಲ್ಲಿಸೆಟ್ಟಿ ಹೊನ್ನೆಪಸೆಟ್ಟಿ ··· ··· ಗುಣಾಧ್ಯರುಂ ಜ್ಞಾನಜನಭಾಂಧವರಂ ಆ ಸೆಟ್ಟಿರೇಳಿಗೆ ಮಹಾಪನನೆನಿಸಿದ ಆ
 ಹೊನ್ನೆಪಸೆಟ್ಟಿ
- ³⁸ (ಇಲ್ಲಿ ಕೆಲವು ಪದ್ಭಾಗಾಲ್ಲಿ ಸೆಟ್ಟಿರ ಹೆಸರುಗಳೂ ಅಕ್ಷರಗಳೂ ಹೋಗಿವೆ)
- ³⁹ ಶತಕಾಲಿ ಸಾವಿರದ ಮುಂಹಾರ
 (ಮುಂದೆ 5, 6 ಪದ್ಭಾಗಾ ಸರ್ವಧಾ ಕಾಣಬೇಡಿಲ್ಲ)

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ಗೇರುನೊಪ್ಪೆಯ ನೆಗರಗೇರಿ ಒಂದುಬಳಿ ವರ್ಣವಾನ ಬಸ್ತಿಯಬಲಿ ಅನೆಯ ಶಾಸನ

ಪ್ರಮಾಣ 4' -6" x 3' -3"

- ¹ ಶ್ರೀಮತ್ತರವಾ ಗಂಭೀರನ್ಯಾದ್ವಾದಾವೇ ಫರಾಂಧನಂ ಜೀಯಾ ತ್ವೇಂಜ್ಯಾನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ |
 ನಗಿರಿಯ ದೇಶಪೆಂಬ ಲಲನಾಮು
² ಖಕ್ಕೆ ವೆಸೆದಿಪ್ರೀ ಗೇರಸೋಪ್ಪೆಗೆ ವರಸೆಟ್ಟಿ ಕಾಣಸಲೆದಂಡಿಗೆಯ ಥತ್ತನು ಚಾಮರಾಳಿಯಿಂ ಬಗೆಪುಗೆ ಕ್ಷೋಪ್ರಹ್ಯೇವೆ
 ನ್ಯಾಪರಾಮಕಂ—ಬಂಪಾಪು
³ ತ್ರಂಸಾಭಿಣಂ ನೆಗಳ ಸಂನುತನಾದ ಜಿನಚ್ಚೆತ್ತುಜಿನಾಲಯಮಂದಿರಂವರಂ | ಕಲಯುಗದೊಳ್ಳಿ ಹಾಪುರುಷಯೇಂಜಣತಂನ
 ಮಂಗರೆ ··· ···
⁴ ಮಂಜಸುವಾವೆಂದು ಬಾಷಿಸಿ ನಿತಾಂತ ··· ··· ಸ್ವಾನಮಂ ಜಿನಾಲಯಂಗಳಂ ಸಲೆಮಾಡಿ ಗೋಪ್ತ್ವರ ಸುಮನೋ
 ಹರ ··· ··· ವಿಚಿತ್ರ ··· ··· ವಿಧಯಿಮಂತನಾಥನವತಿ
⁵ ಯಾ ··· ದೇಂಂಕ್ತಾಭರ್ವನೋ | ಅಂತಾಯೋಜಣಸೆಟ್ಟಿಯು ಪ್ರಾಣವಲ್ಲಭೆಯಾದ ರಾಮುಕ್ತನ ಗುಣಂಗಳೆಂತಂದೊಡೆ
 ಶ್ರೀಮತು ಸಂ ··· ···
⁶ ತನಾಥನ ಪದಾಂಬುಧ್ಯಂಗನು ಯೋ
⁷ ಜಣಸೆಟ್ಟಿ ಪ್ರೆ ··· ··· ನಿನಿಬರು
⁸ ರಾಂಗ ··· ··· ರಮ್ಯ ··· ··· ಗೋತ್ರುಚಿಂ
⁹ ತಾಮಣೆ ಪಾರ್ಥಿವ ··· ··· ತ್ತು ಪದೆನೆ
¹⁰ ··· ದೊಳ್ಳಿ ಸತ್ಯಾಧೀರೋದಾತ್ತ ··· ···
¹¹ ಸೆವ ರಾಮುಕ್ತನೆಟ್ಟಿದಳೀ ಥರಿತ್ಯಾರ್ಥ
¹² ಪತಿಭಕ್ತಿಶೀಲವತಿ ಧೂನುತ ಚಾರುಚರಿ
¹³ ತ್ತು ಸತಕ ಜೀವದಯುಪರೆ ಸಂತತ ಚತುರ್ವಿ
¹⁴ ಥ ದಾನದೊಳಕಿ ನಿಪುಣತೆಯಂದೆವಳೀ
¹⁵ ರಾಮುಕ್ತಂ ! ಜಿನಮಂತವಾಕ್ಯದೊಳು
¹⁶ ··· ··· ಸಲೆ ಜಿನರಾಜ ಪೆದಾಬ್ಜಧ್ಯಂಗತಾಂ ಜನನುತ ಚಾರು
¹⁷ ··· ··· ಸೀಲೆಗುಂ ಸುವತ ದಾನ ಪೂಜೆಯಿಂ ?
¹⁸ ··· ಮುಖಿ ಕಾಮಿಸೀಜನ ಶಿರೋಮಣೆ ಯೋ
¹⁹ ··· ··· ಯಾಗ್ರಸಿಜನಾಮಂದಿಂ ಸಿಜಕುರೋಂನತಿ ರಾಮಕನೊಪ್ಪು ತಿಧ್ರುಭಾಂಗು | ಶ್ರೀ ಜಿನರಾಜಪೂಜೆಯೋಳು ಶ್ರೀ ಮುನಿ
 ರಾಜಪದಾಬ್ಜಿ ಸೇವ
²⁰ ಯೋರು ಸ್ವೇಜಗುಣಂಗಳಿಂ ವಿನಯದಿಂ ಭಯಾದಿಂ ಸಿಜಭಾವತುಷ್ಟಿಯಿಂ ಪೂಜಿಸಿ ಭಕ್ತಿಯಂದೆಂಗಿ ತಾಂ ಸುತ್ತ ತಿವಾ
 ದಿಯಾಂ ಕೀರ್ತಿ
²¹ ಯೋಳಿಂತು ಬಳ್ಳಿ ··· ··· ಕೊಂಡೀ ಸಿಜನಾಮಾದಿ ರಾಮಕನೀ ಥರಿತ್ಯಾರ್ಥ ಕಮುಳಿದೊಳುಯತಾಷ್ಟಿ ಕಮುಳಾನನೆ ಕಮುಳ
 ಸುಗಂಧಿ ಕೋಮುಳ
²² ಏಮಾಳ ಲತಾಂಗಿ ··· ··· ರಸಯುತರೀ ಜಿನರಾಜಪೂಜಯೋಳಿ ಮರನಭಾವದೊಳ್ಳಿ ಸಲೆಮಾಳಿಕನೆಟ್ಟಿಪುತ್ತಿ ರಾಮ
²³ ಕಂ ಕ್ರಮಗುಣಹಸ್ತಿ ಕಪ್ಪಲತೆಯಂ ನೆಱೆಯೋಪ್ಪುವೆಂಿ ಥರಿತ್ಯಾರ್ಥ | ಕಮುಳಾಕರದೊಳು ಕಮುಳಿನಿ ಕಮುಳಿದೊಳಂ
²⁴ ಕಮುಳಿ ಪುಟ್ಟಿ ವಂತಿರೆ ನಾಗಮನಮುಳಾನ್ಯಾಯದೊಳು ರಾಮಾಕ ಏಮಾಳ ಗುಣಾಧರಣಿ ಪುಟ್ಟಿದೊಳುಲಯುಗದೊಳು ಆ
²⁵ ರಾಮುಕ್ತನ ಅನ್ವಯಪುಂಕೆಂದೊಡೆ | ಹುಲಗೆಂಟೆಯ ಪಂಡಿತಸ್ತಿಯ ಮುಂದಣ ಹಿರಿಯ ಅಂಗಡಿಗೆ ಮಂಬ್ಯ
²⁶ ವಾದ ಕಿಣಿಯ ರಾಮುಸೆಟ್ಟಿ ಅಮುದಮಳಿಗೆ ಗಂಗಾಯಿ ಅವರ ಮುಕ್ತಿ ಶು ಚೈಚೆಟ್ಟಿಯರು ಅತನತಂಗ ಸೋಮವ್ಯ
²⁷ ಅ ಸೋಮವ್ಯಯನು ಅಹುಗೆಂಟೆಯ ಮಾಳಿಕನೆಟ್ಟಿಗೆ ವಿವಾಹಮಾಡಿ ··· ··· ಅವರ ಮಗಳು ನಾಗವ್ಯ
²⁸ ಅಕೆಯ ತಂಡೆ ಮಾಣಿಕನೆಟ್ಟಿ ಸಮಸ್ತರೂ ಆ ಬೈಚೆನೆಟ್ಟಿ ಹುಲಗೆಂಟೆಗೆಯು ಹಂಡಿಗುಳಿದಲ ಪ್ರ ··· ···
²⁹ ತಾಗಿ ಅನಾಗಿಟ್ಟಿಯನೂ ಸಲಹಿ ಹಿರಿಯ ಹಂಡಿಗುಳಿದ ಚಂದ್ರನಾಥನ್ಯಾಮಿಗಳ ತ್ವೈತ್ಯಾಲಯದೊಳು ಪೂಜೆ
³⁰ ಅದಿಕೆ ಶ್ರೀಕಾರ್ಯಾರ್ಥ ನಡೆವಂತಾಗಿ ವ್ರಿತ್ತಿಯನೂ ಬಿಂಬಿ ಶಾಸನವ ಹಾಕಿಸಿದರು ಆ ಬೈಚರಸಿಯುತಂ

- ³¹ ಮುನೋಸೆ ನಾಗವೆಯನೂ ಗೇರನೋಪ್ಪೆಯು ಸೆಟಗುತ್ತವಾಯಿ ಓಜೆಯುಮಾಗೆ ವೊಣಿಕೆನೆಟ್ಟಿಯನೂ ತಾನು ವಿವಾ
³² ಹುಮೊಡಿ ಆ ಮಾಣಿಕೆನೆಟ್ಟಿಯನ್ನಿಯಮೆಂತೆಂದೆಡೆ ಗುಚ್ಛಕ್ಕಿಯು ನಾಗನೆಟ್ಟಿಯು ಮಗಳು ರಾಮವೈಲೆಕೆಯು ಪು
³³ ತ್ರೈ ವೊಣಿಕೆನೆಟ್ಟಿ ವೊಣಿಕೆನೆಟ್ಟಿಗೂ ನಾಗವೆಯವರಿಗೂ ಜಿನಿಸಿದ ಮಕ್ಕಳು ಹರಿನೆಟ್ಟಿ ಕಾಮಣ
³⁴ ನೇಮಂಣಸೆಟ್ಟಿ ಸರಣಿನೆಟ್ಟಿ ಸಂಗಪ ಯಿಂತಯ್ಯಾರೋಳಗೆ ರಾಮಕ್ಕನನೂ ಗೇರನೋಪ್ಪೆಯು ರಾಮಣ ಹೆಗ್ಗಿಡೆಯು
 ಮಂಗರಾಜ
³⁵ ಇನ್ ಒಜಂಣಿಗೆ ವಿವಾಹವಾಡಿ ಆ ವೋಜಂಣಸೆಟ್ಟಿಯೂ ರಾಮಕ್ಕನೂ ಸುಖಸಂಕಥಾ ಏನೀಡಿದಿಂ
³⁶ ದಿಹ್ಲಿಗೆ ಗೇರನೋಪ್ಪೆಯು ಅನಂತತೀರ್ಥಂಕರ ಚೈತ್ಯಲಯವ ಮಾರಬ್ಬಿಸಿ ಮಹಾಪ್ರತಿಷ್ಠೆಯನೂ ಮಾಡಿಸಿ
³⁷ ಯಾರುತ್ತಂ ಯಾರಲು ನಕವರುನ ಸಾಸಿರಿದ ಮನ್ಮೂರ ಹದಿನಾಲ್ಪುನೆಯು ಪ್ರಜಾಪತಿ ಸಂಪತ್ತಾರ
³⁸ ದ ಕಾತಿಕ ಶುದ್ಧ ಪಂಚಮಿ ಅದಿತ್ಯವಾರ ಸನ್ಯಾಸನ ನಮಸ್ಕಾರಾಗಿ ಸ್ವರ್ಗಸ್ವಾರಾದರು..... ಮದವಳಿಗೆ
³⁹ ರಾಮಕ್ಕನವರ ತಂದೆ ಹೊದಲುಗೊಂಡು..... ಚರಿತ್ರದಿಂನೆಗಳ ವಿಕ್ರಮನಂಪತ್ತರದ ಆನಾಡ
⁴⁰ ನುಢ ಹಂಚಮಿ ನುಕ್ಕಾರ ಲೋಹಿಕೋ ನ್ನಾತ್ಮದಲು ತುಂಗನಂಮಾಡಿ
⁴¹ ಅಚಂದ್ರಾಕ್ಷರಮಾಗಿ
⁴² ಮುಂಡಭತ್ತವರೂ..... ವೋಜಣ
⁴³ ಸೈಟ್ ರಾಮಕ್ಕಾ.....
⁴⁴ ನಿಷಿಧಿಯ ಕಲ್ಲಿಂಗೆ ಮಂಗಳಮಹಾ ಶ್ರೀ

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ಗೇರನೋಪ್ಪೆಯು ನಗರಗೇರಿ ಬಸ್ತಿಯಾಬಳಿ ವರ್ಧಮಾನಬಸ್ತಿಯಾಬಳಿ ಮೂರನೆಯ ಶಾಸನ.

ಪ್ರಮಾಣ 3' -6" X 2' -6"

- ¹ ಶ್ರೀಮತ್ತಂ ಮುಗಂಭೀರನ್ಯಾದ್ವಾದಾಪೋಹಲಾಂಘನಂ ಜೀಯಾ ಶ್ರೀಶೋಕ್ಷನಾಧಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ |
² ಶ್ರೀಜಿನರಾಜರಾಜಿತ ಪದಾಂಬಾಜ ರಾಜಮಾರಾಜನಗಿರಿಶೂರಾಜಿಶೋ
³ ಮಣಿ ಪ್ರಚುರಕೀರ್ತಿ ದಿಶಾವಳಿಯ ಪ್ರಕಾಶನು ತೇಜಧೂಜ ಪ್ರತಾಪರಿಶುರಾಜಮುಖಾಂ
⁴ ಬುಜಹತ್ತೆವೀರನುಂ ಘಾಜನವಂದ್ಯ ಹೊಂನ್ಯಾಪನ್ತಿರ್ಜಿಜಾವಾನ ಕಲ್ಪವೃಷ್ಣನುಂ | ಹೊಂ
⁵ ನ ಮಹಿಳನಾತ್ಮಕ್ಕಿಯು ಮಾಳಿಯಬರಿಸಿಗೆ ಕಾಮರಾಜಿಗೆ ಸಂನುತ್ತಮೇಶಿರ್ ಹೊಂನ್ಯಾಪನಾತ್ಮಕ್ಕಿನಬಾಂ
⁶ ಉದವ ಹಂಗರಾಜಮುಂ ಮನ್ಯ ಘರೂಪಹರಿ ಹರನ್ಯಪಾಲಕನಾತನ ಪ್ರತ್ಯ ಹೈವಜರನಂಗೆ ಮನಃಶ್ರಿಯಾಂ
⁷ ಗನೆಯು ಸಾಂತಲದೇವಿ ಸಮಾಧಿಕಾಲದೋಳು | ಆಕೆಯ ಗುರುಗಳು ಶೋಕಬ್ಂಧುತ್ವಾತಿಯಾ ನಾಂತಿರ್ಜನಂ
⁸ ತವೀರ್ಯರು ರತ್ನಿಸಂಕಾರ ಸೋಬಗೆಸಿಗಿ ಸಂದಿದಾರಕಾಂತೆಗೆ ಹೈವಜರನ ಪಲ್ಬಧನಾದಂ | ಸ್ವರಾಪಂ
⁹ ಸೂಧಕಂಗೀ ಪುರದೋಳು ಕೀರ್ತಿವೆತ್ತ ಬೊಮ್ಮೆಣಸೆಟ್ಟಿಯು ವರ ವಸಿತ ಡೊಮ್ಮೆಕಂಗಂ ವರಸುಗು
¹⁰ ಈ ಸಾಂತಲರಸಿ ಪ್ರತ್ಯಿಧಳಾಗಳು | ಅರಸ್ಯೋಡೆಯರ ತನುಜೆ ವರಗುಣಿ ಬೊಮ್ಮೆ ಕನಾಕೆಯಾತ್ಮಕ್ಕಿ ಸಾಂತಕರಣ
¹¹ ಯು ಪರಮನ ಪದಮಂ ಸ್ವರಿಯಾಸಿ ಸುರಲೋಕವೆಯ್ಯಾ ಸುಖದಿಂದರ್ಜಾ ಅರ್ಹಸ್ತನ ಪಾದಾಂಬಾಜಮಂ
¹² ಸ್ವರಿಯಾಸುತಂ ನಂಬಿ ಪದಮ ನಾಲಗೆಯೊಳಗೆದ್ದರಿಸುತ್ತ ಸಾಂತಕರಣ ಶರೀರಮಂ ಪತ್ತೆಂಣುದಿನ
¹³ ದೋಳು ಸಂದಳು ವರಪತ್ತರ ತಾರಣದೋಳು ಸುರುಚಿರ ಪಾಲುಣದ ಶುದ್ಧ ಪಾಡಿವತಿಧಿಯೋಳು ಹರಿದಶ್ವ
¹⁴ ದಿನದಿ ಸಾಂತಕರಣಿಯು ಸ್ವರ್ಗಸ್ತಯಾದಳಾಕೆನಿಮಿತ್ತಂ (ಅಕೆನಿಮಿತ್ತಂ) ಮಾಡಿಸಿದ ನಿಷಿಧಿಯಕಲ್ಲಿಂಗೆ ಮಂಗಳ
 ಮಹಾಶ್ರೀ||

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ಗೇರನೋಪ್ಪೆಯು ನಗರಗೇರಿ ಬಸ್ತಿಯಾಬಳಿ ಜ್ಯೋಲಾಪುಣಿ ದೇವಾಲಯದ ಮುಂದೆ ನಷ್ಟಿರುವ 1ನೆಯ ಕಲ್ಲು.

- ¹ ಶ್ರೀಮತ್ತರಮಂಗಂಭೀರನ್ಯಾದ್ವಾದಾಪೋಹಲಾಂಘನಂ ಜೀ
² ಯಾ ಶ್ರೀಶೋಕ್ಷನಾಧಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ
³ ನಗಿರಿಯಕುಲ ಚಕ್ರವರ್ತಿ..... ರಾಜಾಜಿತ.....
⁴ ಲಾನಾಮಂತ್ರ ರವಳಿಯಾಂ ಯಿಂತೂ ಹೊಂನಘಿಷಣಾಂ..... ಆಸಾಮ
⁵ ನ್ಯಾನಪ್ರತ್ಯಂಥಿಕಾಮಂ ಕೋಮಳ..... ಮರಸಂ..... ಅರಿನ್ಯಪಾಲನಾತನ.....
⁶ ದೇ... ಧರ ಚಾರುಕೀರ್ತಿ ಪಂಡಿತ..... ಸದ್ಗುರುಪ ಧು ಆಕಾಮನ್ಯಪಾಲನಾವ
⁷ ಯೋಜ..... ರಾಜ್ಯಪನಗಿರಿಯುಮನಿತುಂ ತನಗಾಗೆ ಹೈಚಳಭಿಷಿತಿಮ.....
⁸ ನೆಗ್ಜ್ಯಾಂ ರಿಪುಸ್ಯೇನ್ಯ..... ನರೆ..... ನಪದನರಸಿ..... ಜಿನಮುನಿಪಾದಾಂಬಾಜಾತ..... ನ್ಯಪಾಲ
⁹ ಚೈವಿಷಣಿಪ್ಪೆಪರಿಣತಾಂತಸ್ಯರಣಂ ಆಂತಪ್ಪ ಹೈವರಾಯೆನ ಪ್ರತಾಪವೆಂ
¹⁰ ತೆಂದೋಡೆ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಯಾಕಾ ಮಂಡಳೇಸ್ತರ..... ನಿರ್ಯಮಿಂಬಂಗಂಡ..... ಪ್ರತಾಪ.....
¹¹ ಸುಉಕಾಳಿಸಿವ ಸಿಂಹಾಸನ ಚಕ್ರವರ್ತಿ ನಿಳಿಪುರವರಾ
¹² ಧೀಶ್ವರನೆಸಿಪ ಚೈಚಿರಾಜಂ ರಾಜ್ಯಂಗಾಯಿವಲ ಚಕರುಪ
¹³ ಗಿಂಧಿನೆಯೆ ವಿಕ್ರಮನಂಪತ್ತರ ಮಾಗ ಶು ಗ ಮಂದವಾರದ
¹⁴ ರಾತ್ರಿಯೋಳ ಹೈವರಾಜನ ಅಳಯ ಮಂಗರಾಜನು ಸ್ವರ್ಗಸ್ತನಾದ ಶ್ರೀಜಿ
¹⁵ ನರಾಜರಾಜಿತ ಪದಾಂಬಾಜಧ್ಯಂಗ..... ಕೀರ್ತಿರಿಯಂದೀ ಜಗದೋಳು
¹⁶ .. ಪಲಮೋಪ್ಪೆವದಾನಿಯು ಹೈವಧಿಷಣರಾಜಿಪ ಪಣ್ಣದಾನೆಯಾಂ.....
¹⁷ .. ಗೋವಿಜನರಕ ವಿಕ್ರಮನಂ..... ನಗಿರ ಮಂಗನ್ಯಪಂ ಸುರಲೋಕ

- ¹⁸ ಕೆಯ್ದಿದಂ... ವಿಶಿಂದ್ರಿಯ ಮತ್ತು... ರಾಜಂ ಜಿನಮತಾಂಬಿಧಿಕಿಮಂ
¹⁹ ರಣಂಗಿರಪುರಾಧಿಕ ಮಂಗರಸಂಗಂ... ರಾಜಸಂನುಕ
²⁰ ... ರತಿಪಂಚಭಾಷಣಸನ—ಶ್ರೀ ಮಂಗಳೂಪಾಲಕಂ ಹಿಮರುಕ
²¹ ... ಶ್ರೀ... ವಿಕ್ರಮಸಂವತ್ಸರದ... ಮಾಹಮಾಸದ...
²² ... ಸುರಾಂಗನಾರಮಣ...
²³ ಜೀಯುಂಬಿನಂ...
²⁴ ... ಸಸಿಮಿತೇ | ಶ್ರೀವಿಕ್ರಮಾ...
²⁵ ಕಾಲ್ಯಾಸ್ನೇಹೇವಪ... ಶೃಂಭೇಹಷ್ಟೇವಷ
²⁶ ಕ್ಷೇಮಂದವಾರ...
²⁷ ಸುರಪದಮಂ...

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ಗೇರಸೋಪೈ ನಗರಗೇರಿಬಳಿ ತಿರುಪುಲೆ ದೇವರ ದೇವಾಲಯದ ನಿವೇಶನದಲ್ಲಿ ನಷ್ಟಸ್ತು.

ಪ್ರಮಾಣ 7" 6' · 2" 9'

- ¹ ಶ್ರೀಗಣಾಧಿ ಪತಯೇನಮಃ ಸ್ನೇಹಿ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂಬಿ ಚೆಂದ್ರ ಕಾಮರ ಚಾರಪೇ ಶ್ರುಲೋಕ್ಯ ನಗರಾ ರಂಭ ಖೂಲಸ್ತುಂಭಾಯ ಶಂಭವೇ ಸ್ನೇಹಿ ಶ್ರೀ ಮನ
² ಮಹಾ ಮಂಡರೇಶ್ವರರು ನಾಳುವ ಜೆನ ಭೈರಾದೇವಿ ಅಮೃತವರು ನಗರರಾಜ್ಯವ ನಾಳುವಲ ಹುವೆ ತುಕು ಕೊಂ ಕಣ ಮುಂತಾದ ರಾಜ್ಯಂಗಳನು ಪ್ರತಿಪಾಳಿಸುತ್ತಂ ಇ
³ ದ್ವಂದವ ಶಾಲಿವಾಹನ ಶರವಂಚ್ ಜಾಂತಿಯು ಹೇಮಣಂಬಿ ಸಂವತ್ಸರದ ಪಾಂ ಬ ಜಲ್ಲಾ ಶ್ರೀಮತು ಕಾಶ್ಚ ಪ ಗೀರ್ತ್ಯದ ಬುಕ್ ಶಾಖೀಯ ಕಣಿಂ
⁴ ಕ ಮಲ್ಲರಸರ ಪಾತ್ರರು ನಾಳುವ ಸೇನಚೋವ ವಡಗ ತಮ್ಮ ಪ್ರ ಸೇನಚೋವರು ಗೇರಸೋಪೈಯಲ್ಲಿ ಕಟ್ಟಿಸಿದ ದೇವನಾಥನದಲ ಶ್ರೀ ಶಿರವೆಂಗಳನಾಥನಾಷ್ವಾಮಿಯನು ಪ್ರತಿ
⁵ ಶ್ರೀಯಮಾಡಿ ಆ ತರುವೆಂಗಳನಾಥನಾಷ್ವಾಮಿಯು ಪಾದಮೂಲದಲ ಜೆನ್ನ ಭೈರಾದೇವಿ ಅಮೃತವರ ಹನರಲ ದೇವರ
⁶ ಅಪ್ಯತಪದಿ ನಂಬಾದಿಪ ಮುಂತಾದ ನಿತ್ಯನ್ಯಾಸಿ
⁷ ಶ್ರೀಕರ್ತ ಧರ್ಮವನು ಮನವನೆಕಾಯ ಶ್ರೀಕರಣ ಸಿದ್ಧಿಯಿಂದ ಸಹಿರಣ್ಣೋದಕ ದಾನ ಧಾರಾಪ್ರವರ್ಚಕ ಶಾಸನಾಂ ಕಿತಮಾಡಿ ದೇವಸ್ವಾಗಿ ಬಿಷ್ಯ ಬರಸಿದ ಧರ್ಮ
⁸ ದ ಮೂಲಸಾಧನ ಕರ್ಮ ಪಂತೆಂದರೆ ನಮ್ಮ ತಂಡ ನಾರಣಪತ್ತಿ ನಾರಣನಾಯಕನ ಮಲ್ಲರಾಯ ನಾಂಕನ ಕ್ಷೇತ್ರಾಲಿವೆಂಜಿಗೆ ಪ್ರ
⁹ ಕು ಪ್ರಮಾದಿ ಸಂವತ್ಸರದಪೇಶೇಲೆ ಅಡಹದ ಪ್ರತಿ ಶ್ರೀ ಅರಮನೆಯು ಅಧಿನವಾಗಿರಲು ನಾಪು ಕಟ್ಟಿಸಿದ ದೇವಾಲ ದಲ ಅಮೃತವರ
¹⁰ ಹನರಲ ಧರ್ಮಕ್ಕೆ ಬಿಡಬೇಕಾದ ಕಾರಣ ಅಳಂಟಿಯೋಳಿಗೆ ಪಾರ್ಕ್ ನಾಮಾನ್ಯವಾಗಿ ಉತ್ತರಾರಪ್ಯತ್ತಿ ಅನಂತನ ಪಾಲು ಸಹವಾದ ಸ್ವಾಂಗಳು
¹¹ ಆ ಸ್ವಾಂಗಳಿಂದ ಅರಮನೆಗೆ ತೆಂಪ ಬೆಳ್ಳಿಯ ವಿಳಾವರೆ ಹೆನ್ನಿಂದ ತೆರಿಗೆ ನಲುವಂತಾಗಿ ನಾಪು ಅರಮನೆಗೆ ಕಾಣಿಕ್ಕೆ ಮಾಡಿ ಅಮೃತವರ ಹನರ
¹² ಶ್ರೀ ಲ್ಲಿ ನಡೆವಂತ ಬಿಡುವರು ಈ ಪ್ರತಿ ಗೆಳನು ತರುವ ಅರಸುಗಳು ಮಾನಮಾಡಿಕೊಂಡು ತಾಪುಮುಂದಾಗಿ ಆಳತಂ ಈ
¹³ ನಾಧನ ಪ್ರಮಾಣಿನ ಚತುರ್ಂಗದಿಯಿಂದೊಳಿಗೆ ಹೆವಸ ಗಡಿಯದ ಮಾದ ಹೆಳಿಯನು ಇತ್ತು ಗಡ್ಡೆಯ ಸ್ವಾಂಗಳನು ಹೇರಗಾಗಿ ಹೇಳಿಲಾದ ಸು
¹⁴ ದಿಯ ಬೀಜವರಿ ಮೂಡೆ ಅಂ ಕಣಿಲಗಡ್ಡೆ ಬೀಜವರಿ ಮೂಡೆ ಉ ಕಾಳೀಗಡ್ಡೆಯ ಬೀಜವರಿ ಮೂಡೆ ಇ ಅಂತು ಈ ಹನರ
¹⁵ ಗೊಂಡು ಬರೆದ ಸುಕಣಿಲೇಮಕ್ಕೆ ನಕಾ ಬೀಜವರಿ
¹⁶ ಮೂವತ್ತು ಆರು ಮೂಡೆಗಡ್ಡೆ ಸ್ವಾಂಗಳು ಅರಕ್ಕೆ ಬಂದ ತೆಂಗಿನ ಹಿತ್ತಲು ಸಹವಾದ ಈ ಸಮನ್ತ ಪ್ರತಿಯ
¹⁷ ಉವನು ನಾಪುಕಟ್ಟಿಸಿದ ತಿರುಮಲ ದೇವಾಲ್ಯದಲ ಅಮೃತವರ ಹನರಿನಲ ಸಹವನಿತ್ಯ ಸ್ವೇಮಿತ್ತಕ ಮುಂತಾದ ಧರ್ಮಕ್ಕೆ ನಾಪುನಂತರ ನಂಮ ಶ್ರೀಕರಣ ಸುದ್ದಿ
¹⁸ ಯಿಂದ ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾರಾ ಪ್ರವರ್ಚಕ ಶಾಸನಾಂಕಿತ ಬೀಂದು ದೇವಸ್ವಾಗಾಗಿ ಬಿಷ್ಯ
¹⁹ ಕೊಟ್ಟಿಪು ಈ ಸ್ವಾಂಗಳಿಂದಲು ವರ್ಷ ಒಕ್ಕೆ ಕಟ್ಟಿಬ ಧತ್ತ ನಾಡಪೇಣಿ ಮೂಡೆ ಉಂಂ ನ
²⁰ ರ ವೇಳೆಯ ಮೂಡೆ ಎಕ್ಕೆ ಪುಷ್ಟಿಮಾರೆಯ ನಡಸುವ ಮೂಗಳಿಗೆ ಧತ್ತ ನಾಡಪೇಣಿಯ ಮೂಡೆ ಉಂ ರಾತ್ರಿಯಕಾಲದಲ್ಲಿ
²¹ ಉ ದಿನ ವೋಂದಕ್ಕೆ ಹೇಳಿ ವೋಟಿನ ಅಳಿ ರಿಖಿದಲು ವರ್ಷ ವೋಂದಕ್ಕೆ ಸಂಭಾರಪೇಳೆಯ ಮೂಡೆ ಉಕ್ಕೆ ದಾಳೋ ಜನು ಉಳಿಗಾವ ನಡಸುವ ಭಂಡಾರಿಗೆ ಧತ್ತ

- ²² ನಾಡುಪೇಣಿಯ ಮೂಡೆ ೪೦ ಈ ಸ್ನೇಹೇಧ್ಯದ ಉಪಾರಕ್ಕೆ ಮಾನ ರಕ್ತ ನಡಸುವ ತುಬ ಹೇಳಿಯಾಗಿ ಶಿಧಿಯ ಲೆಖ್ಚು
ದಲು ವರ್ಷ ರಕ್ತ ತಾಪ್ತ ಅ ಮಾನ ಮೂರರ ಕ್ರಯಕ್ಕೆ
²³ ಗ ಲಾ = ಪೂಜೆಗೆ ಉದ್ದಾರಣನೆಗೆ ಸಹ ಶ್ರೀಗಂಥಾಪಕ್ಕೆ ಕ್ರಯ ಸೇರು ರಕ್ತ ನಾಡುಪೇಶಿಯ ಮೂಡೆ ವೋಂದು
ಎಂಬರೆ ಹೊನ್ನು ಲೆಖ್ಚು ದಲು
²⁴ ವರ್ಷ ವೋಂದಕ್ಕೆ ಭತ್ತ ನಾಡಪೇಶಿಯ ಮೂಡೆ ರ ಧನ ಒಂದಕ್ಕೆ ವೀರೆಯದಲೆ ಅಂರ ಲೆಖ್ಚು ದಲು ವರ್ಷ ವೋಂದಕ್ಕೆ
.....ಅಡಿಕೆ ಶಿಂಬಂ ವೀರೆಯದಲೆ.....ಕಂನಕಕ್ರಯ
²⁵ ದೇವರಿಗೆ ಉಡುಮಸೀರೆ ಸಹ ವರ್ಷ ವೋಂದಕ್ಕೆ ತಂಗಿನಕಾಯಾ ಅಂಂರ ಕ್ರಯಕ್ಕೆ ಗ ರ ದೇವರ ಮುಂದೆ ದೇಣಗುವ
ನಂದಾದಿಪ ಅಕ್ಕೆ ಧನ ವೋಂದಕ್ಕೆ
²⁶ ಯೆಣ್ಣೆ ಹೇಳಿಯ ಅರಮನೆಯ ಲೆಕ್ಕದಲು ಅರಿತಿಗೆ ಸಲುಪುದು ಸಹ ವರ್ಷ ವೋಂದಕ್ಕೆ ಯೆಂಣಪೇಶಿಯ ಹಾನೆ ಉಕ್ಕೆ
ಕ್ರಯ ಇ ಗ ಕಾರ್ತಿಕಮಾಸದಲು ನಡವ ಕಾ
²⁷ ಶ್ರೀಕಪುಜೆಗೆ ಧನ ವೋಂದಕ್ಕೆ ನಡವ ಸ್ನೇಹೇಧ್ಯದ ಅಕ್ಕೆ ಹೊನ್ನಿ ವಾಳಿದ ದೀಪಾರಾಧನೆ ಏಂಣಿ ಮುಂತಾದರ ಕ್ರಯಕ್ಕೆ
ಗ ಅ ಅ ಮಾಸದಲು ನಡವ ಭೇಣಿಜನದ ಧಮ್ಮ ಅಕ್ಕೆ ಕ್ರಯ
²⁸ ಸೋಜ್ಞಿಗೆ ಗೋಧಿ ಬಲ್ಲದ ಕ್ರಯ ಸಂಬಂಧಕ್ಕೆ ಸರಿಸುವ ಸೋಜನ್ನರ ಮುಂತಾದ ವೆಚ್ಚಿಸಹ ವರಕ ಗ ಇ ಉತ್ತರಾ
ಯಣ ಸಂಕಾರಂ
²⁹ ತಿಯ ಪೂಜೆಗೆ ಧನ ರಕ್ತ ಏಂಣಿಯ ಹಾಡ ಅರೆಯರೆಕ್ಕದಲು ಧನಮೂರಕ್ಕೆ ಏಂಣಿಯ ಹಾಡಾ|| ಕ್ರಯ ವರಕ ಗ ಇ
ಅಂತು ವರ್ಷ ರಕ್ತ ಭತ್ತ ಕಂತ್ತ
³⁰ ಮೂಡೆ ಇಂಖ ವರಕ ಕೊಂಭತ್ತು ಗುಲಿಗೆ ದೇಣಿಗೆ ವರಕ ರಕ್ತ ನಾಡಪೇಶಿಯ ಮೂಡೆ ಈ ರೆಖ್ಚು ದಲು
³¹ ಹೇಳಿಯ ಮೂಡೆ ಗಳಾ ನಾಡಪೇಶಿಯ ಇನ್ನೂ ರ್ಮೇಷತ್ತು ಮೂಡೆ ಭತ್ತವನು ತಥಾತಿಧಿ ಅರಧ್ಯವಾಗಿ ತರುವೆಂಗಳ
ನಾಫನಾಷ್ಯಾಮಿ
³² ಯ ದೇವರ ಛೆಣಿಗು ಪ್ರಮಾಣಿಗೆ ಶ್ರೀಕಾರ್ತಿಪದನುವ ಭಟ್ಟ ಮುಂತಾದವರು ಯೆತ್ತಿತಂದು ಈ
³³ ಬರೆದ ಪ್ರಮಾಣಿನ ಧಮ್ಮವನು ತಮ್ಮ ಮುಖಾಂತರದಲ ತಮ್ಮ ಸಂತತಿಯವರ ವೃಖಾಂತರದಲ ಕಾಲಕಾಲಂ
ಪ್ರತಿಯಲು ನಾಂಗವಾಗಿ ನಡಸಿಬಹರು ಎಂದು ತಿಂಮಾಪ್ತ ಸೇನದೀಎವರು ಈ
³⁴ ಛಿನಿದ ದೇವಸ್ಥಾನದ ತರುವೆಂಗಳನಾಫನಾಷ್ಯಾಮಿಯ ಪಾದ ಮೂಲದಲು ಚೆನ್ನ ಭ್ರೇರಾದೇವಿ ಅಮೃನವರ ಹನರಲ
ನಡವ ಅಮೃತಪದಿ ನಂದಾ
³⁵ ದೀಪ ಮುಂತಾದ ನಿತ್ಯ ಸ್ನೇಹಿತ್ತಿತ ಧಮ್ಮಕ್ಕೆ ನಾವು ನಷ್ಟುವೆಚೆನ ಕಾಯ ತ್ರಿಕರಣ ಸುದ್ದಿಯಿಂದ ಸಹಿತೆಂಬ್ರೋಡಕ
ದಾನಧಾರಾ ಪೂರ್ವಕ ಶಾಸನಾಂ
³⁶ ಈತ ಬೀಂದು ದೇವನ್ನವಾಗಿ ಬಿಂದು ಬರಸಿದ ಬಾಳ ಧಮ್ಮದ ಮೂಲ ಶಾಸನ ಇಂತಪ್ಪದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು

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ಗೇರನೊಪ್ಪಾ ಜಲಪಾತದಿಂದ ಹೋಗುವದಾರಿಯಲ್ಲಿ ಸೂರ್ಯಕೆರೆ ಬಳಿ ನಟ್ಟಿರುವಕಲ್ಲು.

ಪ್ರಮಾಣ 2' 6" x 2' 6"

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| ¹ ನಮಸ್ತಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವ ತ್ವಿಶೀಕ್ರ್ಷ | ⁹ಕೇತೇಶ್ವರ ದೇವರಪ್ರತಿಪ್ರೇರಿಂ ಮಾಡಿ ಅದೇವರ |
| ² ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಧವೇ ಸ್ತು | ¹⁰ದೀತ್ಯಗೂ.....ಹಾರ |
| ³ ಸ್ತು ಶ್ರೀಮನ್ನಹಾಮಂಡೇಶ್ವರ ಅರಿರಾಯ ವಿಭಾದ | ¹¹ ದಾನಕ್ಕು ಬಿಂದುಗಳೆ |
| ⁴ ಧಾಣಿಗೆ ತಪ್ಪುವರಾಯರ ಗಂಡ ಪುಷ್ಟಿಪಣಿಮ ದಕ್ಷಿಣ | ¹² .....ಹಕ್ಕುಲಗೆ ಬಡಗಲು |
| ⁵ ನಮುದ್ರಾಧಿಪತಿ ಶ್ರೀಮತು ಪ್ರತಾಪ ವೀರದೇವ ರಾ | ¹³ಮಹಾಜನಂಗಳ ನೊಡಂಬಡಿಸಿ |
| ⁶ ಯರು ರಾಜ್ಯಂ ಗಯಿವಲ ಶ್ರೀಮತು ಪಂಚಂಗ ಸಂ | ¹⁴ ಕೊಟ್ಟರು ಇದಕ್ಕೆ ತಹಿದವರು ಮಾತಾಹಿತ್ಯಗಳಿಗೆ |
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